



The newe testa-

ment of oure sauoure Jesu
Christ, newly and diligently
translated in to Englyshe
by Thomas Mathew
with annotations in
þ mergent to helpe
the reader to the
vnderstādyng
of þ Texte.



Set forth With the kynges
moost gracious lycence.

Anno. M. D. xxxviii.



The bookes contay-

ned in the newe testament.

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* That is
glad tydyng

The * Gos- pell of Saynt Mathe w.

The genealogye of Christ, and ma-
ryage of his mother Mary. The aun-
gell satisfieth Josephs mynde.

The fyrst Chapter. ✕

A
* Or af-
ter & Heb.
Jesua, that
is, Saviour
* David
and Abrahā
are fyrst re-
herfed: be-
cause that
Christ was
specialli pro-
myled vnto
them, to be
of their seed.
Gene. xlvii.



THIS is the

booke of & generatiō of
* Jesus Christ & sonne
of * David; the sonne
also of Abraham.

Abraham begat Isaac:
Isaac begat Jacob:
Jacob begat Judas and
his byetherne:

Judas begat Phares and Zaram of
Thamar.

Phares begat Heshrom:

Heshrom begat Aram:

Aram begat Aminadab:

Aminadab begat Naasson:

Naasson begat Salmon:

Salmon begat Boos of Rahab:

Boos begat Obed of Ruth:

Obed begat Jesse:

Jesse begat David the kynge:

David the kynge begat Salomon,
of her that was the wyfe of Dwy:

Salomon begat Roboam:

Roboam begat Abia:

Abia begat Asa:

Asa begat Josaphat:

Josaphat begat Joiam:

Joiam begat Osiass:

Osiass begat Joatham:

Joatham begat Achaz:

Achaz begat Ezechias:

Ezechias begat Manasses:

Manasses begat Amon:

Amon begat Josias:

Josias * begat Jechonias & his bye-
theren aboute & tyme they were caried
awaye to Babylon.

And after they were brought to Ba-
bylon.

* There is
lefte oute in
the booke of
oure tyme
(as it ap-
peareth)

Jechonias begat Salathiel:

Salathiel begat Zorobabel:

Zorobabel begat Abiud:

Abiud begat Eliachim:

Eliachim begat Azor:

Azor begat Sadoc:

Sadoc begat Achin:

Achin begat Eliud:

Eliud begat Eliasar:

Eliasar begat Matthan:

Matthan begat Jacob:

Jacob begat Joseph the husbnde of
Mary, of whom was borne Jesus that
is called * Christ.

All the generations from Abraham
to David are fowetene generacions.
And from David vnto the captiuite of
Babilon, are fowetene generacions.
And from the captiuite of Babilon to
Christ, are also fowetene generacions.

The byrth of Jesus Christe was
on this wyse. when his mother Mary
was maryed to Joseph, before they ca-
me to dwel to gether, she was founde
with chylde by the holy ghoost. Then
Joseph her husbnde beinge a perfect
man, and loth to make an * ensample
of hyr, was mynded to put her awaye
secretly. whyll he thus thought, be-
holde the * angell of the Lorde ap-
pered vnto hym in a dreame, sayinge:
Joseph the sonne of David, feare not
to take vnto the Mary thy wyfe. For
that whiche is conceaued in her is of
the holy ghoost. She shal byynge forth
a sonne, and thou shalt call his name
Jesus. For he shall saue hys people
from theyr synnes.

All this was done to fulfill & which
was spoken of the Lorde by the pro-
phet, sayenge: Beholde a mayde shall
be with chylde, and shall byynge forth
a sonne, and they shall call hys name.
* Emanuel, which is by interpreta-
cyon, God with vs.

And Joseph as sone as he awoke
out of slepe, dyd as the angell of the
Lorde bade hym, and toke his wyfe
vnto hym, and knewe her not till she
had brought forth * hyr fyrst sonne,
and called hys name Jesus.

The tyme & place of Christes byrth.
The wyse men offere theyr presentes.
Christe flyeth in to Egypte, thre
younge chyldren are slayne, Christe
turneth in to Galile.

rech. i. Pas
iii. c.
begat Je-
hoachim, &
Jehoachim.
(c)

* In
C. Hobi-
Mellish.

it signi-
fyeth, an-
nointed. Jes-
us Christe
then is the

earnest and
pledge of
Goddes pro-
mes, by whiche

the grace &
fauoure of
God is pro-
mised to vs

with & holy
goost which
illumineth

lyghtereth, &
renueth our
heart; to ful-
fyll the same

* Ensam-
ple, that is
to saye, to
byynge hie

oute to pur-
symment
for & ensam-
ple of

other.
* Angell
that is, mes-
senger.

* Christ is
called Ema-
nuel in & he
toke & flemme

of mā & Joy-
ned & kyned
hym selfe to
vs, & became
our brother.

Heb. ii. c.
* Her fyrst
sonne, not be-
cause he had
any after,
but because
he had none
before.

How Herode is vexed.

* These A were nother kig; nor pri ces, but as Strabo saith (which was i their tyme sage men a- mong f perci ens as Mo- ses was a- mong f he- bryes, he sai th also f thei were f pre- stes of the Iherusians.

* vnderstād because crist was borne there. Beth- leē beto: B heneth the chystērio, whiche in f eyes of the world is ly- tell & vyle, but i f eyes of god is gre at & precious. * Togouer me is to or- der & rule f peple by ler- myng. Exa- ple. Act. xx. f. & Timo. v. a wher he spe- keth of we- domos.

* The he- bryes do oft- tyme th word worshipp, for doyng reue- rene to incli- natio & bow- ing of f bo- dy as ye ha- ue. ge. C xxxiii. a. & i. Reg. xx. g.



When Jesus was borne at Bethleem in Iury, in f tyme of Herode f kyng. Beholde there came * men from the East to Je- rusalem saying, where is he that is borne kyng of Jewes? we haue sene his starre in the East, & are come to worshipp hym.

When Herode the kyng had herde this, he was troubled, and al Jerusalem with hym, & he gathered all the chiefe Priestes & Scribes of the people, and asked of them where Christ shulde be borne. And they sayde vnto hym, at Bethleem in Jewye. For thus it is wyrtten by f prophet. And thou Bethleem in the lande of Jewy, art not the * leest concernynge the Dynces of Juda, for out of the shall come f cap- tayne that shall * gouerne my peo- ple Israel.

Then Herode pryncely called f wyse men and dyligently enquired of them the tyme of the starre that appered, & sent them to Bethleem sayinge. Go & searche dyligently for the chyld. And when ye haue founde hym, bringe me worde, that I may come and worshipp hym also.

When they had herde the kyng, they departed, and so the starre which they sawe in the East went before them, tyl they came & stode ouer the place where the chyld was. When they sawe the starre, they were metuaylously glad, and wente in to the house, and founde the chyld with Mary his mother, & knyled downe & * worshypped hym, & opened theyr treasures, & offred vnto hym gyftes, golde, franchysence and myrr. And after they were warned of god in a dreame, that they shuld not go agayne to Herode, they returned in to theyr awne countre another way.

When they were departed, & beholde the aungel of the lorde appered to Jo- seph in a dreame sayinge, aryle & take the chyld and his mother, and flye in to Egypte, & abyde there tyl I bring the worde. For Herode myll seke the chyld and destroy hym. Then he arose and toke the chyld and his mother by nyght and departed in to Egypte, and was there vnto the deeth of Herode, to fulfill that whiche was spoken of the Lorde by the Prophet whiche sayeth, out of Egypte haue I called my sonne.

Then Herode perceauynge f he was

Mathe w.

The preachynge of John.

mocked of f wyse men, was excedynge wroth and sent forth and slewe all the chyldren that were in Bethleem, and in all the costes therof, as many as were two yere olde & vnder, accordynge to the tyme which he had diligently sear- ched out of the wyse men.

Then was fulfilled that which was spoken by the prophet Jeremy saying. On f hylles was a boyce herde, mour- nyng, wepyng, and great lamenta- tion. Rachel wepyng for her chyldren, and wold not be cōforted, because they * were not.

When Herode was deed, beholde D an aungel of the Lorde appered in a dreame to Joseph in Egypte saying, aryle and take the chyld and go in to the lande of Israel. For they are deed whiche sought the chyldes lyfe. Then he arose bp, and toke the chyld & his mother, and came into the lande of Is- rael. But when he herde that Arche- laus dyd reygne in Jewy, in the row- me of his father Herod, he was afrayd to go thither. Notwithstandynge af- ter he was warned of God in a drea- me he turned a syde into the parties of Galyle, and went & dwelt in a citie called Nazareth, to fulfill that whiche was spoken by the Prophetes, he shal be called a Nazarite. A

* That is because thei were all put to death & re- mayned not vnto hyr.

Judi. xiii. a.

The baptyme, preachynge & offycs of Ihon, & how Christ was baptyfled of hym in Iordane.

The. iij. chapter.

* In those dayes John f Baptist A came & preached in the wylder- nes of Jewy, sayinge. Repent, f king dome of heauen is at hande. This is he of whome it is spoken by the Pro- phet Esay, which sayeth. * The boyce of a cryer in wyldernes, prepare the Lordes way, & make his pathes stray- ght. This Ihon had his garment of camels heare, and a gyrdel of a skynne about his loynes. His meate was *

locustes and wyld hony. Then wente out to hym Jerusalem and all Jewy, & all the regyon rounde aboute Iordan, and were baptyfled of hym in Iordan, confessynge theyr synnes. When he sawe many of the Phar- ises and of the Saduces come to his bapteme, he sayde vnto them. O gene- ration of vipers, who hath taughte you to fle from f vengeaunce to come? Brynge forth therfore the frutes be- longynge

John. iij. d. Marc. i. a. Luke. iii. a. Mat. iii. b. * Esa. lvi. a.

* They be certen best; & which f peple of par- thia & of E- thiopia dyd cōuenly vse to eate as af- firmeth Oli. in f. xi. boke f xxx. chap. & xvi. boke &

xxx chap. yet to some hold opinion thei be f toppoz (as we call the) buddes of trees or frutes.

longynge to repentaunce. And se that ye ones thynke not to say in your selues, we haue Abraham to our father For I say vnto you, that God is able of these stones to rayse by chyldren vnto Abraham. Euen now is the axe put vnto the rote of the trees, so that euery tree whiche byyngeth not forth good frute, is hewen downe and cast in to the fyre

C I baptise you in water in token of repentaunce, but he that cometh after me, is myghtyer then I, whose shoes I am not worthy to beare. He shall baptise you with h holy goost & with fyre, whiche hath also his fanne in his hande, and wyl pourge his floure, & gether the * wheet in to his garner, and wyl burne the chaffe with vnquenchable fyre. **I**

* By the wheate and the chaffe vnderstande the good & the euell. Luce. iii. c.

* All ryghte no usnes: h is, to do all f ordinaunces of God for soche purpose as god ordeyned the for.

I Then came Iesus from Galile to Jordan vnto John to be baptysed of hym. But John forbade hym, saying. I ought to be baptysed of the, and comest thou to me? Iesus answered and sayde to hym. Let it be so now. For thus it becommeth vs to fulfill * all ryghewelnes. Thus he suffered hym. And Iesus as sone as he was baptysed, came streyght out of the water. And lo, heauen was open ouer hym, and John sawe the spirite of God descend lyke a doue & lyght vpon hym. And lo, there came a voyce from heauen sayinge. This is that my beloued sonne in whom is my delyte. **I**

C Christe fasteth and is tempted: he calleth Peter, Andrew, James, & John and healeth all the sycke.

C The. iij. chapter. **I**

I Jesus fasteth.

Mar. i. b. Luk. iiii. a. Deu. vii. a. Sapi. xli. c

Uhen was Iesus led awaye of the spirite in to wyldernes, to be tempted of the deuyll. And when he had fasted fourtye dayes and fourtye nyghtes, he was afterwarde an hungred. Then came to hym the tempter, and sayde, yf thou be the sonne of God commaunde that these stones be made breade. He answered and sayde, it is wyrtten, man shall not lyue by breade onely, but by euery worde that procedeth out of the mouth of God.

psal. lxxx. b.

Then the deuyll toke hym by in to the holy cite, and set hym on a pynacle of the temple, and sayde vnto hym, yf thou be the sonne of God cast thy selfe downe. For it is wyrtten: he shall gyue his aungelles charge ouer the,

and wth theyr handes they shal holde the by, that thou dashie not thy fote agaynst a stone. And Iesus sayde to hym, it is wyrtten also: * Thou shalt not tempte thy lord God.

B Deut. vi. c.

The deuyll toke hym by agayne & set hym in to an excedynge hye mountayne, and shewed hym all the kyngdomes of the worlde, and all the gloz of them, and sayde to hym, all these wyl I gyue the, yf thou wylt fall downe and worshyp me. Then sayde Iesus vnto hym. Auoyde Satan. For it is wyrtten, * Thou shalt worshyp the lord thy God, and hym onely shalt thou serue.

Dut. vi. c. & z. d.

Then the deuyll left hym, & beholde the aungels came and ministred vnto hym. **I**

Mar. i. b. i. Reg. vii. a

I when Iesus had herde that John was taken, he departed in to Galile and lefte Nazareth, and wente and dwelte in Capernaum, which is a cite vpon the see, in the coastes of zabulon and Nephtalim, to fulfill that whiche was spoken by Esay the prophet, sayinge, * The lande of zabulon & Nephtalim, the way of the see beyonde Jordan, Galile of the gentyls, the people whiche sat in darchenelle, sawe great lyght, and to them whiche sate in the the region & shadowe of deeth, lyght is begone to shyne. **I**

Mar. i. b. Luk. iiii. d

C Esa. ix. a.

From that tyme Iesus beganne to preache, & to saye, * Repent, for the kyngdome of heauen is at hande. **I** **I** As Iesus walked by the see of Galile he sawe two betherne. Symon which was called Peter, and Andrew his brother, castinge a neet in to the see, for they were fshers, and he sayd vnto them, folowe me, & I wyl make you fshers of men. And they streyght waye lefte theyr nettes, and folowed hym. **I**

* To repēt is, to forthi-ke & to leue & chaunge their euyl lif for the loue of vertue & hate of synne as Mar. i. b. Actes. iii. d.

And he wente forth frome thence, and sawe other two betherne, James the sonne of zebede, and John his brother, in the shyppe with zebede theyr father, mendyng theyr nettes, and called them. * And they about tarynge lefte the shyppe and theyr father and folowed hym.

D

Mat. xix. d.

I * And Iesus wente aboute all Galile, teachynge in theyr synagoges, and preachynge the Gospell of the kyngdome, and healed all maner of sychenelle, and all maner of dysleases amonge f people. And his fame spred

Mar. i. c.

A. iij. abrode

the. viii. blessinges.

Mathew

abroode througout all Siria. And they brought vnto hym all synke people that were taken with dyuers diseases and geyppinges, & them that were possessed with deuyls, and those which were lunatyke, and those that had the palsy, and he healed them. And there folowed hym a great nombre of people, from Galile, & and from the tex cities, and from Ierusalem, and from Jewry, and from the regions that lye beyonde Jordan.

In this chapter he preacheth of the viii. beatitudes or blessinges, of man slaughter, wrath and anger, of aduoutrye, of swerynge, of sufferynge wrong and of loue euen towards a mannes enemyes.

The v. chapter. ✠



When he saw the people he wente by in to a mountayne, and when he was set, his dyscyples came to hym, and he opened his mouth, & taught them sayng, blessed

✠ Of these poore in spyrte is sayde. Luc. vi. d.

✠ To haue hongre, and thurst of ryghtwelles, is, to de sye & pure & true Innocence, of which desire be those greuously trou- bled & sore perplexed & knowe their synn, wher of it is sayd Luke. i. e.

✠ Those he called the chyldren of God, vnto whō Lord

are the ✠ poore in spyrte for theirs is the kyngdome of heauen. Blessed are they that moorne, for they shall be comforted. Blessed are the meke, for they shall enheryte the erth. Blessed are they whiche ✠ hunger & thirst for ryghtwelles, for they shall be fyl- led. Blessed are the mercyfull, for they shall obteyne mercy. Blessed are the pure in herte, for they shall se God. Blessed are the peace makers, for they shall be called the ✠ chyldren of god. Blessed are they whiche suffre perse- cucion for rightwelles sake, for theirs is the kyngdome of heauen. Blessed are ye when men reuple you, and per- secute you, and shall falsely say all man- ner of euyl saynges agaynst you for my sake. Reioyce & be glad, for great is youre rewarde in heauen. ✠ For so persecuted they the Prophetes whiche were before your dayes.

✠ Ye are the salte of the erthe, but yf the salte haue lost hir saltnes, what can be salted therewith? It is thence for the good for nothyng, but to be cast oute, and to be trodden vnder the fete of men. ye are the lyghte of the

worlde. A cittle that is set on an hyll, can not be hyd, nether do men lyght a candel, and put it vnder a buswell, but on a candellpycke, and it lyghreth all that are in the house. Let youre lyght so shyne before men, that they may se your good workes, and gloryfy youre father whiche is in heauen. ✠

✠ Thynke not that I am come to destroye the lawe, or the Prophetes, no I am not come to destroye them, but to fulfyll them. For truly I saye vnto you, tyll heuen and erth perysh one iotte or one tittle of the lawe shall not scape, tyll all be fulfylled.

whosoever ✠ breaketh one of these lest commaundementes, and teacheth men so, he shall be called the lest in the kyngdome of heauen. But who so euer ✠ obserueth and teacheth, the same shall be called great in the kyng- dome of heauen. ✠

✠ For I saye vnto you, excepte youre ryghtwelles excede the ryght- welles of the Scribes and Pharises ye can not entre into the kyngdome of heauen.

ye haue herde howe it was sayde vnto them of the olde tyme. Thou shalt not kyll. For who soeuer kyl- leth, shall be in daunger of iudgement. But I saye vnto you, who so euer is angry with his brother, shall be in daunger of Iudgement. who soeuer sayeth vnto his brother Racha, shall be in daunger of a counsell. But who so euer sayeth thou folo, shall be in daun- ger of hell fyre.

Therfore when thou offerest thy gyfte at the aultare, and there remem- brest that thy brother hath oughte a- gaynst the, leue there thyne offrynge before the aultare, and go thy waye fyrt and be reconcyled to thy brother, and then come and offre thy gyfte. ✠

✠ Agre with thyne aduersary quick- ly, whyles thou arte in the waye with hym, lest the aduersary deliuer the to the iudge, and the iudge deliuer the to the mynyster, and then thou be cast in to prison. Verely I saye vnto the, thou shalt not come out thence ✠ tyll thou haue payed the vtmost farthyng.

ye haue hearde howe it was sayde vnto them of olde tyme. Thou shalt not commyt aduoutrye. But I saye vnto you, that who so euer looketh on a wyfe, lustyngs after her, hath com- mytted

by hys pro- mes hath done hys godly beny- fyts more abundant- ly than to other, as tu deu. xiiij. a Joh. i. b. c

✠ That do as many as saye, & these Chyldres cō- cōmaunde- mētes, con- tayne d i the se. v. vi. and .vii. Chap- ters are but councelles, in as moche as Chylyte him selfe calleth the here cōmaū- dementes. D

✠ Chylyost sayth that it is a word of the Syriēs speache, by whyche is shewed that & mynde is moued to angre. But vnder thys worde folo- doth S. Au- styne and Chylo. v. derstade all maner of Iniurye op probbyous & spitefull wordes.

The interpretation of y^e law. Mathew. Of Almes, prayer, & fastyng.

mytted aduoutrie with het all redy in his herte.

E wherefore yf thy ryght eye offende the
* To plucke oute the eye is, to mortifye the concupiscens of y^e herte proceeding by y^e meanes of y^e eye, & lyke wyse to cut of handes and fete, as Math. xix. b Mart. ix. a. Luc. vi. d.

wherefore yf thy ryght eye offende the
* plucke hym out, and cast hym from the. Better it is for the that one of thy membres perswaine then that thy hole body shulde be cast in to hell. Also yf thy ryghte hande offende the, cut hym of and cast hym from the. Better it is that one of thy membres perswaine then that all thy body shulde be caste in to hell. **E**

Agayne ye haue hearde howe it was sayde vnto them of olde tyme, Thou shalt not forswere thy selfe, but shalt performe thyne othe to God. But I saye vnto you, swere not at all, nether by heauen, for it is Goddes seate, nor yet by the erthe, for it is his foote stole, nether by Ierusalem, for it is the cytie of that great kyng. nether shalt thou sweare by thy heed, because thou canst not make one whyte haire or blake. But youre communi- cacyon shall be, ye, ye, nay, nay. For what so euer is moze then that, cometh of euyl.

Exo. xxii. c. Deut. xix. d. Le. xxiii. c. Lu. vi. c.
Sue the at the lawe, and take awaye thy coote, let hym haue thy clooke also. And who soeuer wyll compell the to go a myle, go with hym twayne. Gyue to hym that asketh, and frome hym that wolde borrowe, turne not awaye.

***** ye haue hearde howe it is sayd, thou shalt loue thyne neyghboure, & hate thyne enemy. But I saye vnto you, loue your enemyes. Blyss them that curse you. Do good to them that hate you. Praye for them which doo you wronge and persecute you, that ye maye be the chyldren of youre father that is in heauen, for he maketh his sonne to aryse on the euyl,

and on the good, and sendeth his rayne on the iusto and vniusto. For yf ye loue them, whiche loue you, what rewarde shall ye haue? Do not the doublycans euen so? And yf ye be frendly to your bretherne onely, what syn- guler thynges do ye? Do not the doublycans lyke wyse? ye shall therfore be perfecte, euen as your father which is in heauen, is perfecte.

Of almes, prayer and fastyng.
He forbyddeth the carefull sekynge of worldly thynges.

The. vii. chapter. *****



Take hede to youre almes. That ye gyue it not in the syghte of men, to the intent that ye wolde be sene of them. Or els ye get no rewarde of youre father, whiche is in heauen. When so euer therfore thou gyuest thyne almes, thou shalt not make a trumpet to be blowne before the as the ypocrytes do in the synagoges and in the streates, for to be praysed of men. Wercly I saye vnto you, they haue their rewarde. But when y^e dost thyne almes, let not thy lyfte hande knowe what thy ryghte hande dothe, that thyne almes maye be secret, and thy father whiche seeth in secreet, shall rewarde the openly. **E**

And when thou prayest, thou shalt not be as the ypocrytes are. For they loue to stande and pray in the synagoges, and in the corners of the streates because they wolde be sene of men. Wercly I saye vnto you, they haue theyr rewarde. But when thou prayest, entre in to thy chamber, and shut thy dore to the, and praye vnto thy father whiche is in secreet, and thy father whiche seeth in secreet, shall rewarde the openly.

And when ye praye, bable not moche, as the hethen doo, for they thynke that they shall be hearde, for theyr moche babylnges sake. Be ye not lyke them therfore. For youre father knoweth wherof ye haue neade before ye aske of hym. After this maner therfore praye ye,

For thou art of hanging no sampla- ritie with y^e nations.

A By this the wercly our sauour Christ, that he wyll not be esteemed or honoured of men for y^e gyfte: but y^e is shulde suffice vs y^e we be allowed of God.

***** Chabre here signi- feth a secrete place separte fro all worldly noyse, wher we go about soche thynges as we wolde no man shulde knowe of as it is sayd.

E say. xxi. d. Suche a cham- bre mayst y^e mak of thine awne hert, &

Ou re there praye

The pater noster.

Mathe w.

Of iudgement.

Aples.

* It is cō-
maided vs
in the sweet
of oure face
to wine our
bread : but
not to be ca-
refull what
profet shall
come vnto
vs therof /
for that wer
to care for
to morowe :
we must cō-
myt that to
God/which
to prosper
our labour /
with his
blessynge /
that aboun-
daunt / so
p most shall
we proffet
whē we are
lest careful.

Luk. vi. d
Rom. ii. a.
Mat. iii. c.
Luk. vii. d.

Pro. xlii. c

* Psalm. c.
xxvi. c.
* This ho-
ly thinge is
Goddess
worde.

Dogg are
they p per-
secute &
worde by
Swyne vn-
derstand the

* That
is / that we
which befor
haue serued
the worlde/
here after
may come
vnder p do-
minion and
kyngdome
of Christ/as
he promy-
seth. Mat.
xxv. c.

* By this
it appereth
that the
true fast
is to put
awaye all
wanton de-
sires, and
lustes. & ce-
and to rule
the body by
conuenient
chastice and
mortifying/
as it is sayd
in the psal.
xxiii. c. &
Esa. lvi. a.

Luke. xi.

Luk. xvi. b.

psal. lvi. c.

Luke. xii. c.

i. Petri. v. a

Foules

Luke. xii. c.

O oure father which arte in heuen/
halowed be thy name c. * Let thi king-
dome come. Thy wyll be fulfylled/as
wel in erth/as it is in heuen. Gyue vs
this daye our dayly bred. And forgyue
vs oure trespases / enen as we for-
gyue our trespassers. And leade vs not
in to temptation: but deliuer vs from
euyl. For thyne is the kyngdome and
the power / & the glory for euer. Amen.
For and yf ye shall forgyue other men
theyr trespases / youre heuenly father
shall also forgyue you. But and ye wyl
not forgyue men theyr trespases / no
more shall youre father forgyue you
your trespases.

* More ouer when ye faste / * be
not sad as the ypocrites are. For they
disfigure their faces / that they myght
besene of men how they faste. Verely I
say vnto you / they haue their reward.
But thou / when thou fastest / anoynte
thyne heed / and washe thy face / that it
appere not vnto men howe that thou
fastest: but vnto thy father which is in
secrete: and thy father whiche seeth in
secrete / shall rewarde the openly.

Se that ye geather you not treasure
vpon the erth / where rust and mothes
corrupte / and where theues brea-
ke through & steale. But geather ye trea-
sures together in heuen, where neither
rust nor mothes corrupte, and where
theues neither break vp nor yet steale.
For where soeuer youre treasure is /
there wyl your hertes be also.

The lyght of the * body is thyne
eye. Wherfore yf thyne eye be synge
all thy body shall be full of lyghte. But
and if thyne eye be wicked, then al thy
body shall be full of derkenes. Wherfor
yf the lyght that is in p / be derkenes:
howe great is that derkenes.

* No man can serue two masters.
For ether he shall hate the one & loue
the other: or els he shall leane to p one
and despise the other: ye can not serue
God and Mammon. Therfore I saye
vnto you, * be not careful for your ly-
fe, what ye shall eate / or what ye shall
drynke / nor yet for your body / what
ye shall put on. Is not the lyfe more
worth then meat / & the bodye more of
value then rayment? Beholde p foules
of the ayer: for they sowe not / neither
reape / nor yet cary in to the barnes: &
yet your heuenly father fedeth them.
Are ye not moche better then they.

Whiche of you (though he take

thought therfor) coulde put one cubit
vnto hys stature? And why care ye the
for rayment? Consydre the lylies of p
felde / how they growe. They labour
not, neither spynne. And yet for al that
I saye vnto you / that euen Salomon
in all his royalte was not arayed lyke
vnto one of these. Wherfore yf God
so clothe the grasse / whiche is to daye
in the felde / & to morowe shall be caste
in to the founnace / shall he not moche
more do the same vnto you / O ye of
lytle fayth?

Therfore take no thought sayenge:
what shall we eate / or what shall we
drynke / or wherwith shall we be clo-
thed? After all these thynges seke the
gentyls. For your heuenly father kno-
weth that ye haue neade of all these
thynges. But rather seke ye fyrste the
kyngdome of heuen and the rightwy-
senes therof, & all these thynges shall
be mynistred vnto you.

* Care not then for the morow/
but let the morow care for it selfe: for
the daye present hath euer ynough of
his owne trauayle.

The forbyddeth foolyshe and temera-
rious iudgemēt / reproveth ypocrysy
exhorteth vnto prayer / warneth to be-
ware of false prophetes, and so conclu-
deth his sermon.

¶ The. vii. chapter.

* Wdge not / p ye be not iudged.
For as ye iudge so shall ye be iud-
ged. And with what mesure ye mete /
with the same shall it be measured to
you agayne. Whych seest thou a moote
in thy brothers eye / & perceauest not
the beame p is in thyne awne eye. Or
why sayest thou to thy brother: suffre
me to plucke oute the moote oute of
thyne eye / and beholde a beame is in
thyne awne eye * I pocyte / fyrste cast
out the beame out of thyne awne eye /
& then shalt thou plucke oute p moote
out of thy brothers eye

* Gyue not that whiche is * holy /
to dogges, neither cast ye your pearles
before swyne / lest they treade them
vnder theyr fete / and the other turne
agayne and all to rent you.

Aske and it shall be geuen you. Seke
and ye shall fynd. Knocke and it shall be
opened vnto you. For who so euer
asketh receaueth / and he that seeketh
findeth and to hym that knocketh it
shall be

The strapte gate.

Mathe w.

The leper is clenſed. v.

that wold: ſhalbe opened Is there any mā amonge
we them ſel you which if his ſonne asked him bred
wes in the wolde offer hym a ſtone? Or yf he
dyte of the asked fyſhe, wolde he profer him a ſer
vylly lutes & pet? If ye the which are euyl can geue
regarde not to youre chyldren good gyftes, howe
the worde. moche moore ſhall your father which
Whi. iij. a. is in heuen geue good thynges to the
that aſke hym?

Lawe and Therfore whatſoener ye wolde
Prophetes that men ſulde do to you, euen ſo do
ye to them. This is the lawe and the
Prophetes.

Enter in at the ſtrapte gate: for
wyde is the gate, & broad is the waye
that leaſeth to deſtruction: and many
Cther be whych go in therat. But ſtrap
te is the gate, and narrowe is the waye

* Falſe whiche leaſeth vnto lyfe: & feawe ther
Prophetes be that fynde it. * Beware of * falſe
are prea: Prophetes, whiche come to you in ſhe-
chers that pes clothynge, but inwardly they are
peruert and rauenyng wolues. ye ſhall knowe
worſt the them by theyr frutes. Do men gather
worde of grapes of thornes? or figg of byers?
God, wepe Eue ſo euery good tree bringeth forth
ſhynny ſyg: good frute. But a corrupte tree, byr-
niſſe & ape: geth forth euyl frute. A good tree ca-
raunce of not bring forth bad frute: nor yet a bad
outwarde tre can byynge forth good frute. Euery
holynes, ra tre & byrageth not forth good frute,
neſhyng ſhalbe hewen downe, and caſt into the
wolues, are fyre. Wherfore by theyr frutes ye
ſpyrauntes & ſhal knowe them.

Delite i per: Not all they & ſaye vnto me, Lord,
ſecuryd and Lorde, ſhall enter into the kyngdome
ſhedinge of ſt heuē: but he that dothe my fathers
inocēt vlon wyll whiche is in heauen. I * Many
de. Act. xx. f wyll ſaye to me in that daye, Lorde,

Lu. xiii. e. f. phelyed? And in thy name haue caſte
oute deuyls? And in thy name haue

done many miracles? And then wyll I
* Psalm. knowlege vnto the & I neuer knewe
bi. b. them: * Departe fro me, ye worchers
Luck. xiii. f. of iniquite.

Whhoſoener heareth of me theſe
ſaynges and doth the ſame, I wyll
* This ſy: lyken hym vnto a wyſe man whiche
multitude of * bylt his houſe on a rocke: & abou-
bylding is dance of rayne deſcended, and & ſud-
to reare bp des came, and the wyndes blew and
and to en: bet vpon that ſame houſe & it fell not,
ſtruct men: becauſe it was grounded on the rocke.
nes conſcy: And whoſoener heareth of me theſe
ences by & ſaynges and doth them not, ſhalbe ly-
worde of & hened vnto a folym mā, which bylt his
lawe & the houſe bpō the lande: and aboudaunce
Goſpell. of rayne deſcended, & the fluddes came,

and the wyndes blew & beet bpō that
houſe, & it fel, & greate was & fal of it. Ro. xiii. d.

And it came to paſſo, that when
Jeſus had ended theſe ſaynges, * Mat. i. c.
the people were a ſtonyed at hyſ doc: Lu. xij. a.
tryne. For he taught them as one ha-
uyng power, and not as the ſcrybes.

Chriſt clenſeth the leper, hea-
let h the captaynes ſeruaunt and ma-
ny other dyſeaſes, helpeth Peters mo-
ther in law, ſylleth & ſes & the wynde,
and dyueth the deuils out of the poſ-
ſeſſed in to the ſwyne.

Ch. viij. Chapter.

W hen he was come downe from
the mountayne, moche people
ſolowed hym. And lo, there came a le-
per & worſhipped hym ſaying: Maſter
thou wilt thou canſt make me clene.
And Jeſus put forth his hande and
touched hym ſayinge: I wyll, be thou
clene, & immediatly his leproſy was
clenſed. And Jeſus ſayde vnto hym: ſe
thou tell no mā, but go and ſhewe thy
ſelfe to the preſte, and * offer the gyfte
that Moſes commaunded in wytnes
to them.

* When Jeſus was entred in to
Capernaū ther came vnto hym a cer-
tayne Centurion, and beſought hym
ſayinge: * Maſter, my ſeruant lyeth
ſyche at home of the paſſye, & is gre-
uouſly payned. And Jeſus ſayde vnto
hym: I wyll come and heale hym. The
Centurion answered and ſayde: Syr
I am not worthy & thou ſhuldeſt come
vnder my roſe, but ſpeake the worde
onely and my ſeruaunt ſhalbe healed.

For I alſo my ſelfe am a man ſubiect
to the authoryete of another, and ha-
ue ſouldyers vnder me, and I ſaye to
one go, and he goeth, and to another
come and he cometh: & to my ſeruaunt,
do thys, and he doeth it. Whē Jeſus
hearde that, he marueled and ſayde
to them that ſolowed hym: Verely I
ſaye vnto you, I haue not founde ſo

great fayth: no, not in Iſraell. * I ſay
therfore vnto you that many ſhall co-
me from the eſt and weſt & ſhall reſt
with Abraham, Haac and Jacob in &
kyngdome of heauen: and the children
of the kyngdome ſhalbe caſt out into
viter darcknes: there ſhalbe wepyng
and gnaſhyng of teth. Then Jeſus
ſayde vnto the * Centurion, go thy
way, and as thou beleeueſt ſo be it vnto
the. And hyſ ſeruaunt was healed the
ſelfe houſe. I

* Mat. i. c.
Lu. xij. a.

* Mat. i. c.
Lu. xij. a.

A leper.

* Le. xij. a.
Luc. vij. a.

* Centurion
Luke. vij. a.
Johū. iij. g.

* Lu. xij. a.

dard.

And

Peters mother in lawe & Mathe w.

Mathe w is called.

Marc. i. c. And then Jesus went to Peters house, and sawe his wyues mother lyinge sycke of a feuer, and touched her hande, & the feuer left hir: & she arose, and mynistered vnto them.

Luke. iij. f. When the euen was come, they brought vnto hym many & were possessed with deuyls. And he caste out & spytos with a worde, and healed all that were sycke, to fulfill that whiche was spoken by Esayas the Propheete sayinge: * He toke on hym oure infirmities, and bare oure sickness.

*** Esa. liij. b** When Jesus sawe moche people about hym, he commaunded to go ouer the water. And ther came a Scribe & sayde vnto hym: * Master I wyl folowe the whyther thou goest.

*** Luc. ix. g** And Jesus sayde vnto hym: the foxes haue holes, & the byddes of the ayre haue nestes, but the sonne of the man hath not wher on to rest hys heed. A man: & is he nother & was of hys Disciples sayde vnto hym: master, suffre me first to go vnto my father. But Jesus sayde vnto hym: folowe me, and let the deed burye theyr deed.

*** Christ cal** And he entred into a shyppe, & his Disciples folowed hym. And beholde there arose a great tempest in the see, in so moche that the shyppe was couered with waues, and he was a slepe. And his Disciples cameto hym, and awoke hym sayinge: Master saue vs, we peryshe. And he sayd to them: why are ye fearfull, O ye of lytell fayth? Then he arose, and rebuked the wyndes and the see, and they folowed a greate calme. And the men marueyled and sayd: what ma is this, that that both wyndes & see obey hym? *

*** Mar. b. a** And when he was come to & other syde, into the countre of the Gergeres, ther met hym two possessed of deuylles, whiche came out of & graues, and were out of measure fearte, so & no man myght go by that waye. And beholde they cryed out sayinge: * O Jesu thou sonne of God what haue we to do with the? Art thou come hither to toymēt vs before the tyme be come? And ther was a good waye of frō the a greate heerd of swyne fedynge. The & deuyls besought him saying: yf thou cast vs out, suffre vs to go oure waye into the heerd of swyne. And he sayde vnto the: go youre wayes. Then went they out, and departed into the heerd of swyne. And beholde & whoale heerd

*** Mar. b. a** of swyne was caryed with violence hed lynge into & see, & peryshed in the water. * Then the heerdmen fleede and wēt their wayes into the cite, & tolde euery thynge, and what had fortuned vnto the possessed of the deuyls. And beholde al & cytic came out & met Jesus & when they sawe him, they besought hym to departe out of their coostes.

*** Mar. b. b.** He healeth the palsy, called Mathe w from the the custome, answered for his disciples, healeth & woman of the bloudy yssue. Helpeth Jairus daughter, geneth. ij. blyndmen theyr syghte, maketh a dōme mā to speake, and dyspueth out a deuell.

*** The ix. Chapter.** * A When he entred in to a shyppe & pallyse, passed ouer and came into his awne cytie. And lo, they brought to hym a man sycke of the pallyse, lyinge in his bed. And when Jesus sawe the fayth of them, he sayde to the sycke of the pallyse: sonne be of good chere. * * This my thy synnes be forgoen the. And he holde certayne of the Scribes sayde in a sygne to them selues, this man blasphemeth. you, that I And whē Jesus sawe their thoughtes, haue power he sayde: Wherfore thynke ye euill to forgyue in youre heartes? Whether is easyer synnes, to saye, thy synnes be forgoen the, or to saye: aryls & walke? That ye maye knowe that & sonne of mā hath power to forgyue synnes in earth, then sayde he vnto the sycke of the pallyse: * aryls, take vp thy bed, and go home to thyne house. And he arose and departed to hys awne house. And when the people sawe it, they marueyled and gloryfied God which had geuen suche power to men. *

*** Mar. ij. b** And as Jesus passed forth from thence, he sawe a man sit receauynge of custome, named Mathe w, and sayde to hym: folowe me. And he arose and & folowed hym. And it came to passa as he sat at meate in & house: beholde many Publycāns & synners came & sate downe also wth Jesus & his Disciples. *

*** Mar. ij. b** When the Pharisees sawe that, they sayde to his Disciples: why eateth youre master with Publycāns & vnblesynners? When Jesus hearde that, he eate with sayd vnto them: The whole neade not Jesus. & whisshon, but they & are sicke. So & learne what & meaneth: I haue pleasure in mercy, & not in offryng. For I not sacrifices am not comē to call & ryghthewes, but O ye. vj. c. the synners to repentance. *

Johns disciples.

Mathew.

The disciples are sent. vi.

Then came the disciples of John to hym saying: why do we & the Pharisees faste ofte: but thy disciples faste not? And Jesus sayde unto them: can ye weddyng chyliden moine as longe as the bydegrome is wth them? The tyme wyll come when the bydegrome shal be taken from them, & then shall they faste. No man pereth an olde garment with a pece of new cloothe. For they taketh he awaye the pece agayne fro the garment, & the rent is made greater. Nether do men put newe wyne in to olde vessels, for the vessels breake, and the wyne runneth oute, and the vessels perish. But they put newe wyne into newe vessels and so are bothe saved to gether.

Whyle he thus spake unto them, beholde ther came a certayne ruler, and worshipped hym saying: my daughter is euen now deceased, but come and lay thy hand on her, and she shall lyue. And Jesus arose & folowed hym with his disciples. And behold a woman whiche was diseased with an issue of bloude. xii. yeres, came behind hym and touched the heme of his bestycke. For she sayde in her selfe: yf I may touche but euen his bestycke only, I shal be safe. Then Jesus turned hym aboute, and behelde her, sayinge: daughter be of good comforte, thy fayth hath made thee safe. And she was made whole enen that same houre.

And whē Jesus came into the rulers house, & sawe his minstreles & the people raging, he sayde unto the: get you hence for the mayde is not deed, but slepeth. And they laughed hym to scorne. As sone as the people were put forth, he went in and toke her by the hande, & the mayde arose. And this was noyed through out all that lande.

And as Jesus departed thence, two blynde men folowed hym cryinge and saying: O thou sonne of Dauid haue mercy on vs. And when he was come home, the blynde came to hym. And Jesus sayd unto them: Beleeue ye that I am able to do this? And they sayde to hym: yē Lord. Then touched he theyr eyes, sayeng, accordyng to your fayth be it vnto you. And Jesus charged the sayinge. Se ye no mā knowe of it. But they as sone as they were departed, spred abroade his name through out all the lande.

As they went out, beholde, they

brought to hym a deafe man possessed of a deuyl. And as sone as the deuyl was cast out, the donnee spake. And the people merueyled, saying: it was neuer so sene in Israel. But the Pharisees sayde: he casteth oute deuyls, by the power of the chiefe deuyl.

And Jesus went aboute all cities & townes teachyng in their synagoges & preachyng the glad tydynges of the kyngdome, & healynge all maner sykenes & diseases amonge the people. But when he sawe the people, he had compassion on them, because they were pyned away, & scattered abroad, euen as shepe hauyng no shepherde.

Then sayde he to his disciples, the heruel is great, but the labourers are fewe. Wherfore praye the Lorde heretofore of the heruel, to sende forth labourers into his heruel.

Christ sendeth out his. xij. Apostles appered: of to preache in Jewry, gyueth the charge, teacheth them, & conforteth them against persecution and trouble.

The. x. chapter.

And he called his. xij. disciples vnto hym, and gaue them power ouer vnclene spirites, to cast them out, and to heale all maner of sykenesses, and all maner diseases.

The names of the. xij. Apostles are these. The first, Simon called also Peter, and Andrew his brother, James the sonne of zebede and John his brother. Philip and Bartolomew, Thomas and Mathew the publican. James the sonne of Alphe, and Lebbeus otherwyle called Taddeus. Simon of Cane, & Judas Iscariot, whiche also betrayed hym.

These. xij. dyd Jesus sende, & commaunded them sayinge. Go not into the wayes that leade to Gentyls, & in to the cyties of the Samaritans enter ye not. But go rather to the lost shepe of the house of Israel. So and preache, sayinge: the kyngdome of heauen is at hande. Heale the sycke, cleanse the lepers, rayse the deed, caste oute the deuyls. Frely ye haue receaued, frely geue agayne. Whosoeuer shall geue golde, syluer, or brasse in money of youre gyrdels, or yet scrip towardes youre sojney: nether two cotes, nether shoes, nor yet a staffe. For the worchman is worthy to haue his meat.

But Inq

These deuyls

The heruel is great, but the labourers are fewe. Wherfore praye the Lorde heretofore of the heruel, to sende forth labourers into his heruel.

Christ sendeth out his. xij. Apostles appered: of to preache in Jewry, gyueth the charge, teacheth them, & conforteth them against persecution and trouble.

The Apostles

That is

Sermones in persecution. Mathew knowledge christ before me

Into what soeuer citie or towne ye shall come, enquire who is worthy in it, & there abyde tyll ye go thence. And when ye come in to an house, salute the same, and if the house be worthy, your peace shall come vpon it. But if it be not worthy, your peace shall retourne to you agayne.

Luc. x. b.

Dust.

And who soeuer shall not receaue you, nor will heare your preaching when ye departe out of the house or that citie, make of the dust of your feete. Truly I say vnto you, it shall be easer for the lande of Sodom & Gomorra in the daye of iudgement, then for that citie.

Shepe amonge wolues. Be ye therefore wyse as serpentes, and innocent as doves.

Beholde I sende you forth as shepe amonge wolues. Be ye therefore wyse as serpentes, and innocent as doves. Beware of men, for they shall deliuer you vp to the counsels, & shall scourge you in their synagoges. And ye shall be brought to the heed rulers and kyn ges for my sake, in wytnes to them & to the Gentyls.

The spirite speaketh in vs.

But when they deliuer you vp, take no thought how or what ye shall speke for it shall be giuen you, euen in the same houre, what ye shall saye. For it is not you that speke, but the spiryte of your father which speaketh in you. The brother shall betraye the brother to deeth, and the father the sonne. And the chyldren shall aryse agaynst their fathers and mothers, and shall put them to deeth, and ye shall be hated of all men for my name. But he that endureth to the ende, shall be saued.

Disciple.

When they persecute you in one citie, flye into another. I tell you for a trueth, ye shall not synne all the cyties of Israel, tyll the sonne of man be come. The disciple is not aboue the master, nor yet the seruant aboue his Lorde. It is ynoughe for the disciple

* beelzebub to be as his master is, and that the ser is the name naunt be as his Lorde is. If they of an Idoll, haue called the Lorde of the house synnyfinge Beelzebub, how moche more shall they & master or call them of his household so? Feare Lorde of a them not therfore. There is nothyng flye, by whi so close, that shall not be opened, and the name & no thyng so hyd, & shall not be knownen. Jewes say: What I tell you in darknes, that led the deuyll speke ye in lyght. And what ye heare in the eare, that preache ye on the house toppes.

Feare.

And feare ye not them whiche kill the body, and be not able to kill the

soule. But rather feare hym, which is able to destroye bothe soule and body into hell. Are not two sparowes solde for a farthyng? And none of the wythe lyght on the grounde, without your father. And nowe are all the heares of your heades numbred. Feare ye not therfore, ye are of more value then many sparowes.

Sparowes

Whosoever therfore shall know: Confesse, ledge me before men, hym wyl I know ledge also before my father whiche is in heauen. But whosoever shall denye me before men, hym wyl I also denye before my father whiche is in heauen.

Thynke not, that I am come to sende Denye.

peace into the earth. I came not to sende peace, but a swerde. For I am come to set a man at varyaunce agaynst his father, and the doughter agaynst the mother, & the daughter in lawe agaynst her mother in lawe. And a manes foes shall be they of his awne household.

He that loueth his father, or mother more then me, is not mete for me. And he that loueth his sonne, or daughter more then me, is not mete for me. And he that taketh not his crosse and followeth me, is not mete for me. He that synneth his lyfe, shall lose it, & he that loseth his life for my sake, shall fynd it.

To fynde his life, is to

He that receaueth you, receaueth me, & he that receaueth me, receaueth the sarme. He that receaueth a herte.

Prophet in the name of a Prophet shall receaue a Prophetes reward. And he that receaueth a ryghteous man in the name of a ryghteous man, shall receaue the rewarde of a ryghteous man.

* And whosoever shall gyue vnto one of these lytell ones to drynke a cuppe of colde water onely in the name of a disciple, I tell you of a trueth, he shall not lose his rewarde.

Mar. ix. f.

John Baptist sendeth his disciples vnto Christ, which gyueth them their answers, rebuketh the unthankful cyties, & lounyngly exhorteth men to take his yoke vpon them.

Chap. xi. chapter.

And it came to passe when Iesus had made an ende of commaundyng his xij. disciples, that he departed thence, to teache and to preache in their cyties.

* When John beyng in prison hadde hearde the workes of Christe, he sent two of his disciples & sayd vnto hym. Arte thou he that shall come: or shall we lorde

we lorde

we loke for another. Iesus answered and sayd vnto them. So & Iewes Johⁿ what ye haue hearde & sene. The bynd se, the halt go, the lepers are clesed: the deef heare, the deef ryle agayne, & the glad rydinges is preached to the poore. And happy is he that is not offended by me.

And as they departed, Iesus begane to speake vnto the people of Johⁿ To se what, went ye out into the wyldernes: went ye out to se a rede man: or what w^et ye out for to se? A man clothed in soofte raiment? Beholde they that weare soofte clothynge are in kynges houses. But what w^et ye out for to se? A prophete? I saye to you and more then a prophete. For this is he of whom it is writte. Beholde, I sende my messenger before thy face, whiche shall prepare the way before the.

* The rede man is a fygure of the doctriⁿe of the doctriⁿe. The w^et ye out for to se? A man clothed in soofte raiment? Beholde they that weare soofte clothynge are in kynges houses. But what w^et ye out for to se? A prophete? I saye to you and more then a prophete. For this is he of whom it is writte. Beholde, I sende my messenger before thy face, whiche shall prepare the way before the.

* Christe before thy face, whiche shall prepare the way before the. * I bled hym. * Merely I saye vnto you, amonge the folke to the childreⁿ of women arose there not a greater then Johⁿ the Baptist. Not of lesse re- putation in in the kyngdome of heuen is greter then he. From the tyme of Johⁿ then Johⁿ Baptist hitherto the kyngdome of he- Baptist was uen suffereth by olde, and they that go yet in the to it with violence pluck it vnto them kyngdom of For all the Prophetes and the lawe heu^e Christ prophesied vnto the tyme of Johⁿ. was greter And, also yf ye wyl receaue it, this is then he. Behold whiche shuld come. He that hath a eares to heare let him heare. * There is a p^rouerbe as But wher vnto shall I lyken this is sayde C generacyon? * It is lyke vnto chyldeⁿ Fla. xvi. a which syt in the market & cal vnto their synnyng, felowes, and saye: we haue pyped by dyuerse to you, and ye haue not dauned? We wayes haue haue mourned vnto you, and ye haue we gone a: not sorowed. For Johⁿ came nether boue to sty^e eatynge nor drynkyng, & they saye, re you totha he hath the deuyl. The sonne of man hes geuige came eatynge and drynkyng, & they but ye haue saye, beholde a glutton and dryncher by no meaⁿ: of wyne, and a frende vnto publicans nes bene mo^r & synners. Neuerthelater * wysdome ned ther to. is iustified of her chyldeⁿ.

* wysdome. Then began he to byp^rayd the cyties, is in quistion in whiche most of hys myracles were ec. That is done, because they mented not. Who be they that are to the Chorazin. Who be to the Beth- & chyldeⁿ of saida: for yf the myracles whiche were God recea^d shewed in you, had bene done in Tyre ne his doc^t and Sydon, they had repented longe rine and his agone in sack cloth and ashes. Neuer wayde as thelesse I saye to you: it shall be easier

for Tyre & Sidon at the daye of iudge truthe and ment, then for you. And thou Capernaum, which art lyfte vp vnto heauⁿ, thoughe the shalte be brought downe to hell. For contrari part yf the myracles whiche haue bene done do not so re- in the had bene shewed in yodom, they ceau^e it. had remayned to this day. Neuerthel^e lesse I say vnto you, it shalte easyer for the lande of yodom in the day of iudga- ment, then for the.

* At that tyme Iesus answered and sayd, I prayse the o father Lorde of heauen and erth, because thou hast hid these thynges from the wyse and prudent, & hast opened them vnto babes, euen so father, for so it pleased the. All thynges are gyuen vnto me of my father. And no man knoweth the sonne but the father, nether knoweth any man the father, saue the sonne, & he to whome the sonne wyl open hym.

Come vnto me all ye that are laden & I wyl ease you. Take my yoke on you and lerne of me, for I am meke & lowly in herte, & ye shall fynde rest vnto your soules. For my yoke is easy, & my burden is lyght. * The disciples, plucked the eares of corne, he excuseth them, healeth the dyed hande, helperth the possesed & was blynde & d^om, rebuketh the vn- saythful & wolde nedes haue tokens, & and sheweth who is his brother, sister and mother.

Mathe. xli. Chapter. * At that tyme Iesus went on the Saboth dayes thorow the corne and his disciples were an hongred, & begane to plucke the eares of corne, and to eate. When the pharises sawe they sayde vnto him: Beholde, thy disciples do that whiche is not lawfull to do vpon the Saboth daye. He sayde vnto them. Haue ye not read what Dauid dyd, wh^e he was an hōgred, & they also which were in him? How he entred in to the house of God, and ate the halowed loues whiche where not lawfull for him to eate nether for the whiche were with him, but onely for the prestes. Or haue ye not read in the lawe, how that the prestes in the temple breake the Saboth daye, and yet are blamelesse? But I saye vnto you: that here is one greater then the temple. Wherfore yf ye had my^st what this sayinge meaneth: I require mercy, and not sacrifice: ye wolde nener haue cō- demned Inno^centes. For the sonne of

The wyse knowe not

* ye that la- bour ec. Those are here coured to labour & knowe: doe their synnes & are poore in spyte.

Mercie and not sacrifice

He healeth the dyed hande

Mathe w

They desyer a sygne.

man is lord euen of the sabbath daye.

And he departed thence, & wente in to their synagoge, & behold there was a man which had his hande dyed bp. And they asked hym, sayeng, is it lawfull to heale vpon the Sabbath dayes? because they myght accuse hym. And he sayd vnto them, which of you wold it be, yf he had a shepe fallen into a pyt on the Sabbath day, that wold not take hym out? And how moche is a man better then a shepe? Wherefore it is lesul to do a good dede on the Sabbath dayes. Then sayd he to the man, stretch forth thy hande. And he stretched it forth, and it was made whole agayne lyke vnto the other.

Marci. lii. a
Joyn. x. g.

Esai. xlii. a

Then the Pharisees went out, & helde a counsell agaynst hym, howe they myght destroy hym. When Iesus knewe that, he departed thence, & moche people folowed hym, and he healed them all, & charged them that they shulde not make hym knowne, to fulfill that whiche was spoken by the Prophet, which sayeth. Behold my chyld, whome I haue chosen, my beloued, in whome my soule delyereth. I will put my spirite on hym, & he shal shewe iudgement to the gentyls. He shal not stryue, he shal not crye, nether shal any man heare his voyce in the streetes, a brysed rede shal he not breake, & flaxe that begynneth to burne, he shal not quenche, tyll he sende forth iudgement vnto victorie, and in his name shal the gentyls trust.

Luke. xi. c.

Then was brought to hym, one possessed with the deuyl which was both blynde, & dōme, and he healed hym, in so moche that he whiche was blynde & dōme both spake and sawe, And al the people were amased, & sayd. Is not this that sonne of Dauid? But when the Pharisees hearde that they sayde. This felowe dyueth the deuyls none other wyse out but by the helpe of Belzebub the chefe of the deuils.

Marci. lii. c
Luke. xi. c

But Iesus knewe their thought, & ayd to them. Euery kyngdome deuyled within it selfe, shal be brought to naught. Nether shal any cite or house hold deuyled agaynst it selfe, cōryue. So yf Satan cast out Satan, then he is deuyled agaynst hym selfe. Howe shal then his kyngdome endure? Also yf I by the helpe of Belzebub cast out deuyls, by whose helpe do youre chyldre cast the out? Therefore they shal be

your iudges, But yf I cast out the deuyls by the spirite of God: then is the kyngdome of God come on you?

Either how can a man entre into a strong mannes house, & violently take awaye his goodes, excepte he firste bynde the strong man, and then spoyle his house? & he that is not with me, is agaynst me. And he that gathereth not with me, scattereth abrode. Wherefore I say vnto you, al manner of synne & blasphemie shalbe forgiven vnto men, but the blasphemie of the spirite, shal not be forgiven vnto men. And whosoener speaketh a worde agaynst the sonne of man, it shal be forgiven hym. But whosoener speaketh agaynst the holy goost, it shal not be forgiven hym, no nether in this worlde, nether in the worlde to come. Either make the tree good, & his frute good also, or els make the tree euill, & his frute euill also. For the tree is knowne by his frute. O generation of hyppers, howe can ye saye well, when ye poure selues are euill? For of the aboundance of the herte, the mouth spekerh. A good man oute of the good treasure of his herte byngeth forth good thynges. And an euill man oute of his euill treasure, byngeth forth euill thynges. But I say vnto you, that of euery ydel worde that men shal haue spoken, they shal geue a countes at the day of iudgement. For by thy wordes thou shalt be Iustified, and by thy wordes thou shalt be condemned.

Then answered certayne of the Scribes & of the Pharisees sayng, Master, we wolde sayne se a sygne of the. He answered and sayd to them, The euill and aduouterous generation seeketh a sygne, but there shal no sygne be gyuen to them, save the sygne of the Prophet Jonas, for as Jonas was thre dayes & thre nightes in the whales belly, so shal the sonne of man be thre dayes & thre nyghtes in the herte of the earth. The men of Ninine shal ryle at the day of iudgement with this nacyon, & condemne them, for they amended at the preaching of Jonas. And behold, a greater then Jonas is here. The quene of the south shal ryle at the day of iudgement with this generation, & shal condemne the, for she came from the vtmost parties of the worlde to heare the wysdome of Salomon. And beholde a greater

* Blasphemy is, when men se and knowe the open & manifeste truth of god & his worde their consciences beyng fully certified thereof. And yet not standinge will rayle vpon it & persecute it to the uttermost of their power saying it is of the deuyl & not of god. Marci. iii. d
Luce. xii. b
which synne shal neuer be forgiven. * That is neuer, as saynt Hieronim dorth wel expounde it in the third Chapter. b.
Luce. xi. b.
Marci. vii. b
* Euill & aduouterous generation are al those that beleue not in god & in his son Iesus Christ.
Mat. ix. c.
Luce. ix. f.
John. iii. b.
iii. Reg. i. a
ii. para. ix. a

a greater then Salomon is here.

When the unclene spirite is gone out of a man, he walketh throughout dry places, seeking rest & findeth none. The he sayeth, I wyl retourn agayn in to my house, from whence I came out. And when he is come, he findeth his house empty & swept & garnished. Then he goeth his way, & taketh with him seven other spirites worse than himselfe, & so entre they in and dwell there. And the ende of that man is worse then the begynnyng. Even so shall it be with this euyl nation.

Marc. iii. d. * beholde his mother & his brethren
Luk. viii. c. rode without, desyringe to speake with hym. The one sayd vnto hym, beholde thy mother & thy brethren stande with out, desyring to speake with the.

He answered and sayd to hym that told him. Who is my mother? or who are my brethren? And he stretched forth his hande ouer his disciples & sayde, beholde my mother and my brethren, for whosoever doth my fathers wyll whiche is in heauen, the same is my brother, sister and mother. ¶ The parable of the seede, of the tares, of the mustard seede, of the leuen, of the treasure hyd in the felde, of the perles, and of the nette.

¶ The xiiij. Chapter.

Marc. iii. a. A
Luk. viii. a. The same daye wente Iesus out of the house, and sat by the see syde, and moche people resorted vnto hym, so greatly that he went, & sat in a shyp, and all the people stode on the moore. And he spake many thynges to them in symyltytudes, sayinge. Beholde, the sower went forth to sowe. And as he sowed, some fell by the wayes syde, & the fowles came & deuoured it vp. Some fell vpon stony ground where it had not moche erth, and anon it sprong vp, because it had no depth of erth, and when the sonne was vp it caught heet, & for lacke of rotyng withered away. Some fell among thornes & sprong vp & choked it. Watte fell in good grounde, & brought forth good frute, some an hundred fold, some forty fold, some thirty fold, whosoever hath eares to heare let him eare.

¶ And the disciples came & sayde to him. Why spekest thou to the in parables? He answered and sayd vnto them, it is giuen vnto you to knowe the secretes of the kyngdome of heauen, but

but to them it is not geuen.

* For whosoever hath to hym shall be geuen: and he shal haue aboundance. * That is, But whosoever hath not: from hym shall be takē awaye euen that he hath. Therefore speake I to them in similitudes: for though they se, they se not: godes word and hearynge they heare not: nether to fulfill it, vnderstande. And in them is fulfilled Malbe more the prophete of Esayas, which prophesye sayth: with the eares ye shall heare & shall not vnderstande, and with the eyes ye shall se, and shall not perceiue. Malbe take aue. For this peoples hert is waxed awaye & grosse, and theyr eares are dull as hearse, and theyr eyes haue they closed lest they shuld se with theyr eyes, & theyr hertes with theyr eares, and shuld vnderstande with theyr hertes, & shuld tourne that I myght heale them. Malbe take aue. But blessed are youre eyes, for they see: & youre eares, for they heare. We rely I saye vnto you, & many prophetes, & perfarnt men haue desyred to se those thynges which ye se, & haue not sene them: & to heare those thynges which ye heare, & haue not herd the. Heare ye therefore the similitude of the sower. Whosoever heareth the worde of the kyngdome and vnderstandeth it not, ther cometh the euyl man and catcheth away that which was sowne in his hert. And this is he which was sowne by the way syde. But he that was sowne in the stony grounde, is he whiche heareth the worde of God, & he hertes of anone with ioye receaueth it, yet hath he no rotes in hym selfe, and therefore he dureth but a season: for as sone as trybulacion or persecucion aryseth be cause of the worde, by & by he falleth. ¶ The that was sowne amonge thornes, is he that heareth the worde of God: but the care of this worlde, & the desire of ryches choke the worde, & so is he made vnfertile. The which is sowne in the good grounde is he which heareth the worde and vnderstandeth it: which also beareth frute and bringeth forth, some an hundred fold, some forty fold, and some thirty fold.

But blessed are youre eyes, for they see:

¶ The kyngdome signifieth here & gospel: by which God was sowne in the stony grounde, is he which God whiche heareth the worde of God, & he hertes of anone with ioye receaueth it, yet hath he no rotes in hym selfe, and therefore he dureth but a season: for as sone as trybulacion or persecucion aryseth be cause of the worde, by & by he falleth. ¶ The that was sowne amonge thornes, is he that heareth the worde of God: but the care of this worlde, & the desire of ryches choke the worde, & so is he made vnfertile. The which is sowne in the good grounde is he which heareth the worde and vnderstandeth it: which also beareth frute and bringeth forth, some an hundred fold, some forty fold, and some thirty fold.

Another similitude put he forth vnto them, sayinge: ¶ The kyngdome of heuē is lyke vnto a man which sowed

good seed in his feld. But whyllme slept therre came his foe & sowed tares amonge the wheate and went his waye. When the blade was spronge vp and had brought forth frute the appered the tares

* Thys slepe signifieth negligence that men haue of

wood, which res also. Then came the seruantes to cometh by & the housholder, and sayde vnto him: carefuln; of Syr sowedest not thou good seed in ryches and thy clothe, from whēce then hath it ta- pleasures of res? He sayd to them: the enuious in this worlde. hath done this. Then the seruantes

sayde vnto him: wilt thou then & we go & weede them out? But he sayd, nay, lest whill ye go aboute to weede oute & tares, ye plucke vpp also with them the wheate by the rotes: let bothe growe together tyll haruest come, and in tyme of haruest, I wyll saye to the repers, gather ye fyrr the tares, and bynde them in sheues to be brent: but gather the wheete in to my barne.

Mat. xiii. d Another parable he put forth vnto them sayenge: The kyngdome of hea- uen is lyke vnto a grayne of mustard seed, which a man taketh and soweth in his felde, whiche is the leest of all seedes. But when it is growne, it is & greatest amonge yerbes, & it is a tree: so that the byddes of the ayer come & bylde in the bryanches of it.

E Another symilitude sayd he to them. The kyngdome of heauen is like vnto leauen whiche a woman taketh and hydeth in. iii. peckes of meele, tyll all be leuened.

Mat. xiii. c All these thyngs spake Iesus vnto the people by symilitudes, & withoute similitudes spake he nothyng to the, to fulfyll & whiche was spoken by & prophet sayenge: * I wyll open my mouthe in symilitudes, & wyll speake forth, thynges which haue bene kepte secreete from the begynnyng of the worlde.

Then sent Iesus the people away and came home. And hys dysciples came vnto hym, sayenge: declare vnto vs the symilitude of & tares of & felde. **Tares are expounded.** Then answered he and sayd to them. He that soweth the good seed is the sonne of man. And & felde is & worlde. And the chyldren of & kyngdome, they are the good seed. And the tares are & chyldren of the wycked. And the enemy that soweth them is the deuyl. The haruest is the ende of the world. And the repers be the Angels. For euen as the tares are gathered & brent in the fyre: so shall it be in the ende of this worlde. * The sonne of man shall sende forth his Angels, and they shall gather out of his kyngdome all thynges that offende, and them whiche do iniquite, & shall cast them into a furn

of fyre. There shall be waylinge & gna- syng of teth. * Then shall & iuste men mine as bryght as the sonne in the kyngdome of theyr father. who soeuer hath eares to heare, let hym heare. **A** Agayne the kyngdome of heauen is lyke vnto treasure hydde in & felde, the whiche a man fyndeth and hydeth: & for ioye therof goeth & selleth all & he hath, and byeth that felde.

Agayne the kyngdome of heauen is lyke to a marchaunt that seketh good pearles, whiche when he had founde one precious pearle, went and solde al that he had, and bought it.

Agayne the kyngdome of heauen is lyke vnto a net cast into the see, that gathereth of all kyndes of fyshes: whiche when it is full, men drawe to lande, & lytte & gather the good into vessels, and cast & bad awaye. So shall it be at the ende of & worlde. The An- gels shall come oute and seuer the bad from the good, and shall cast them into a furnes of fyre: there shall be wayling and gnaulinge of teth.

Iesus sayde vnto them. Understande ye all these thynges? They sayde: ye Loorde. Then sayd he vnto them. Therfore euery * Scribe whiche is taught vnto the kyngdome of heauen is lyke an housholder, whiche byngeth forth, was he that out of his treasure, thynges both new had & office and olde. of interpre

And it came to passe when Iesus tynge & an had fynished these similitudes, that he swereng departed thece, & came into his awne to the sent c countre, and taught them in theyr sy- ces of & pro- nagoges, in so moche that they were phet, as it asomyned & sayde: whence cometh all aperceth of this wysdome and power vnto hym? Herode asa Is not this the Carpeters sonne? Is kyng the not his mother called Mary? and hys Scribes in betherne be called James and Josos & iii. Chap. and Simon and Judas? And are not afore c. his systers all heere with vs? Whence hath he all these thynges. And they were offended by hym. Then Iesus sayde to them, a prophete is not mount honoure, saue in his awne countre, & amonge hys owne kynne. And he dyd not many myracles there, for thes unbeleues sake.

Apo. xiii. c. This worlde. * The sonne of man shall sende forth his Angels, and they shall gather out of his kyngdome all thynges that offende, and them whiche do iniquite, & shall cast them into a furn

John is taken and headed. Chyriste fedeth fyue thousande men with fyue loues and two fyshes, & appeareth by nyghte vnto hys dysciples vpo & see.

The. xiii. Chapter.

John is beheaded.

Mathew. The v. loues & ii. fyshes. fr.

At that tyme Herode the tetrarche heard of the fame of Jesus is a Lorde in and sayde vnto his seruantes: this of f fourth is John the Baptist. He is rylen a parte, of Ju gayne fro deeth, and therfor are soche da: for Juda myacles wrought by hym. For he was deu: rode had taken John, and bound him, ded ito. iiii. and put hym in prison for Herodias partes. As sa he, his brother Philips wyfe. For sayth Ense John sayde vnto hym: it is not lawfull bus Lib. i. for the to haue her. And whē he wolde capit. f. haue put hym to deeth, he feared the people, because they counted hym as a prophet.

But when Herodes byrth daye was come, the daughter of Herodias daunsed before them, and pleased Herode. Wherfore he promysed with an othe, that he wolde gyue her whatsoeuer she wolde aske. And she beyng in founed of her mother before, sayde: gyue me here John the Baptistes heed in a platter. And the kynge sorowed. Nevertheless for his othes sake, and for theyr sakes whiche sate also at the table, he commaunded it to be gyuen her: and sent & beheaded John in the prison, & his heed was brought in a platter and gyuen to the damsell, and she brought it to her mother. And his disciples came and toke vp his body, and buried it: & went and tolde Jesus.

When Jesus heard that, he departed thence by shippe into a desert place out of the waye. And when the people had heard therof, they folowed him a fore oute of theyr cyties. And Jesus went forth and sawe moche people and his herte byd melle vpon the, and he healed of the thole that were syck. When euen was come, his disciples came to hym sayinge: this is a deserte place, and the daye is spēt: let the people departe, that they maye go into f townes, & bye them bytalles. But Jesus sayde to the: They haue no neade to go awaye. Gyue ye them to eate.

Then sayde they vnto hym: we haue here but v. loues & two fyshes. And he sayde: byrnye them hyther. And he commaunded the people to syt downe on the grasse, and toke the v. loues & se: in moost the. ii. fyshes, and loked vp to heauē places of f and blessed, and brake and gaue the newe testa: loues to his disciples, & the disciples ment is, to gaue them to f people. And they byd prayse God all eate, & were sufficed. And they geand to gyue thered vp of the gobers that remayn: hym thakes ned. xij. baskets full. And they 2 are,

were in nombe about. v. M. men, be: as after in syde women and chyldren. the. xxi.

And streyght waye Jesus made Marci. iiii. his disciples enter into a shippe, & to Luk. xxiij. go ouer before hym, whyll he sent the people awaye. And as sone as he had sent the people awaye, he went vp into a mountayne alone to praye. And when nyght was come, he was there hym selfe alone. And the shippe was now in the myddes of the see, & was toost with waues, for it was a contrary wynde. And in the fourth watche of f nyght Jesus came vnto the walchynge on the see. And whē his disciples sawe hym walchynge on the see, they were troubled sayinge: it is some spyte, and cryed out for feare. And streyght waye Jesus spake vnto them sayinge: be of good chere, it is I, be not a frayed.

Peter answered hym, and sayde: master, yf thou be he, byd me come vnto the on the water. And he sayd, come. And whē Peter was come doune out of f shippe, he walched on f water to go to Jesus. But whē he saw a myghty wynde, he was afrayed. And as he beganne to synche, he cryed sayinge: master saue me. And immediatly

Jesus stretched forth his hande, and caught hym, & sayd to hym: O thou of lytel fayth, wherfore dirst thou doubt? And as sone as they were come into the shippe, the wynde ceased. The they f were i the shippe, came & worshipped hym, saying, of a truche thou art f sonne of God. And when they were come ouer, they went into the lande of Nazareth. And when the mē of f place had knowlege of hym, they sent out into all that countre rōnde about, and brought vnto hym all f were sycke, & besought hym, f they myght touche f heme of his besture onely. And as many as touched it were made safe.

Christe excuseth his disciples, & rebuketh the scribes & Pharises for trangressynge Gods commaundemēt thow their awne tradicions. The thynge that goeth into the mouth desyleth not the man. He deliuereth the womā of Cananes daughter, healeth the multitude, & with. vij. loues and a fewe lytle fyshes fedeth. iiii. M. mē bysyde women and chyldren.

The. x. Chapter. When came to Jesus Scribes & Pharises fro Jerusalem saying: whē

why do thy dysciples trasgresse the traditiōs of the elders : for they wel me not theyr handes when they eate bled
 He answered & sayde vnto them : why do ye also trasgresse the cōmaūdemēt of God, thowow youre traditiōs? For God cōmaūded sayng : honoure thy father & mother & he that curseth father or mother shall suffer deeth. But ye saye, euery man shall saye to his father or mother: that which thou desyrest of me to helpe the with : is genen God: & so shall he not honoure his father or his mother. And thus haue ye made, that the cōmaūdemēt of God is without effecte, throughe youre traditiōs. ypcrites, well prophesied of you Esayas sayng: This people draweth nye vnto me in theyr mouthes, & honoureth me with theyr lippes, how be it theyr hertes are farre frō me: but in bayne they worshyppe me reachyng doctrines, which are nothyng but mens pceptes. And he called the people vnto hym, & sayde to the: heare & vnderstande. That which goeth into the mouth, defyleth not the man: but that which cometh out of the mouth, defyleth the man.

Then came his disciples, and sayde vnto hym: Perceaucest thou not, howe that þ pharises are offended in hearinge this sayng? He answered & sayde: * all plantes which my heauēly father hath not planted, shall be plucked up by the rotes. Let them alone, they be þ blynde leaders of the blynde. If the blynde leade the blynde, both shall fall into the dyche.

Then answered Peter and sayde to hym: declare vnto vs this parable. Then sayde Iesus: are ye yet without vnderstandinge? perceauce ye not, that whatsoener goeth i at the mouth, desenderth doune into the bely, & is cast oute into the draught? But those thyngs which pcede oute of þ mouth, come from the hert, and they defyle the man. For out of the herte come euill thoughtes, murder, breakyng of wedlocke, whordom, theefte, false wytnesberyng, blasphemye. These are the thyngs which defyle a mā. But to eate with vncleane handes, defyleth not a man. ¶

¶ And Iesus went thence, & departed into the costes of Tyre & Sydon. And behold a woman which was a Canaanite came out of the same costes, and

cryed vnto hym sayng: haue mercy on me L O R D thou sonne of Dauid, my daughter is pyteously boyed in a deuyl. And he gaue her neuer a worde to answer. Then came to hym his disciples, and besought hym sayng: sende her awaye, for she foloweth vs crying. He answered: & sayde: I am not sent, but vnto the lost shepe of the house of Israell. Then she cam and worshipped hym, sayng: master helpe me. He answered & sayde: it is not good, to take the chyldrens bredde, and to cast it to the dogges. She answered & sayde: truthe was calle þ L O R D E, neuerthelesse the dogges herthe and eate of þ crōmes, which fall frō theyr gentyles masters table. Then Iesus answered dogges, & sayde vnto her. O woman greate is cause of thy fayth, be it to the, euen as thou desirest. And her daughter was made try. wholz euen at that same houre. ¶

Then Iesus went awaye from thence, and came nye vnto the see of Galile, and went by into a mountayne & sat doune there. And moche people came vnto hym, hauyng with them, halt blynde, dourme, maymed, & other many: and cast them doune at Iesus fete. And he healed them, in so moche that the people wordyed, to se the done speake, the maymed whole, the halt to go, & the blynde to se. And they glorified the God of Israell.

Then Iesus called his disciples to hym, and sayde: I haue compassyon on the people because they haue continued with me now. iij. dayes, and haue nought to eate: and I wyll not let them departe fastyng, lest they peryshe i the waye. And his disciples sayde vnto hym: whence shulde we get so moche brede in the wyldernes, as shulde suffyse so greete a myltitude? And Iesus sayde vnto them: how many loues haue ye? And they sayde: seuen, and a fewe lytle fyshes. And he commaūded the people to syt doune on the grounde: and toke the seuen loues, and the fyshes, and gaue thakes, and brake them, and gaue to his disciples, and the disciples gaue them to the people. And they dyd all eate and were suffyled. And they toke by of the broken meate that was lefte. vij. basketes full. And yet they that ate were. iij. M. men, besyde women and chyldren. And he sent awaye the people, and toke shyppe and came into the parties of Magdala.

¶ The

* That is, sayde * all plantes which my heauēly father hath not planted, shall be plucked up by the rotes. Let them alone, they be þ blynde leaders of the blynde. If the blynde leade the blynde, both shall fall into the dyche.

¶ The Pharises requyre a token. Jesus warneth his disciples of the pharises wicme. The cofession of Peter. The keyes of heauen. The faythfull must beare the crosse after Christ.

¶ The. xvi. Chapter.

A * Then came the Pharises and Saduces, and byd tempte him, desyring hym to shewe the some signe from heuē. He answered & sayde vnto them. * At euen ye saye, we shall haue saye wedder & that because the saye is reed: and in the mornynge ye say, to daye shall be foule wedder, and that because the saye is cloudy & reed. O ye ypocrites, ye can discerne the fastyon of the saye: & can ye not discerne the signes of the tymes? The froward nation and adoutrous seeketh a sygne, & there shall no uoother sygne be geuen vnto them but the sygne of the *

¶ Prophet Jonas. So leste he them and departed. And when his disciples were come to the other syde of the water, they had forgotten to take bread with them. Then Jesus sayde vnto them: Take hede and beware of the *

¶ Leuen of the Pharises & of the Saduces. And they thought in thei solues sayinge: because we haue brought no bread with vs. Whhen Jesus understode that, he sayde vnto them. O ye of lytell feith, why are your myndes cumbered because ye haue brought no bread? Do ye not yet perceaue, nether remember those. b. loues when there were. b. Men, and how many baskettes toke ye vp? Nether the. vii. loues when there were. iiii. Men, and how many baskettes toke ye vp? why perceaue ye not then, & I spake not vnto you of bread, when I sayd, beware of the leuen of the pharises and of the Saduces? Then understode they, how that he had not them beware of the leuen of bread, but of the doctrine of the Pharises, & of the Saduces. ¶ Whhen Jesus came into the mount of Tabor, he healeth & lus naty, and prayeth tribute.

¶ Mar. xvi. c. Luke. ix. b.

¶ Mar. xvi. c. Luke. ix. c.

¶ I sayd vnto them: but whom say ye that I am? Simon Peter answered & sayd * Thou arte Christ the sonne of the lyvinge God. And Jesus answered & sayde to him: happy arte thou Simon the sonne of Jonas, for fleshe & bloud

hath not oppened vnto the, but my father which is in heuē. And I sai also to the, thou arte Peter: and * as sayth by the rocke I will bylde my congregacion. And the gates of hell shall not preuaile agaynst it. And I wyl ge feild which I haue made vnto the, the keyes of the kingdome of heauen: what soeuer thou byndest on erthe, shall be bounde in heuen: and what soeuer thou looses on erthe, shall be loosed in heuen.

¶ Then he charged his disciples, that they shulde tel no mā, that he was Jesus Christ. From that tyme forth Jesus began to shewe vnto his disciples, or churches how that he must go vnto Jerusalem, & suffer many thynges of the elders, and of the hye priestes, and of the scribes, and must be kylled, and ryle hell, despayninge the thyrde day. But Peter toke hym a syde, & began to rebuke hym sayinge: master saue thy selfe, this tyrrannous shall not come vnto the. Then turned he aboute, and sayd vnto Peter: come after me Satan, thou offendest me, because thou sauourest not godly thyngs but wordly thynges.

¶ Jesus then sayde to his disciples. If any mā will folow me let him forsake hym selfe & take by his crosse & folow me. For whosoouer wyl saue his lyfe shall lose it. And whosoener, shall lose his lyfe for my sake, shall fynd it. What shall it pfer a mā, though he shuld winne all the whole world yf he lose his owne soule? Or elswhe shall a man geue to redeme his soule again with all? For the son of mā shall come in the glory of his father with his angels & the shall rewarde euery man accordyng to the glori of god his dedes. * Weryly I saye vnto you, & the pfer some there be amonge them that here of this nyste stande, whiche shall not taste of deeth, houre as is tyll they shall se the sonne of man sayd Ro. i. come in his kyngdome.

¶ The transfiguracion of Christ by the mount of Tabor. He healeth & lus naty, and prayeth tribute.

¶ The. xvi. Chapter.

¶ And after. vi. dayes Jesus toke Peter & James & John his brother, and brought them by into an hye mountayne oute of the waye, and was transfigured before them: & his face dyd shyne as the sunne, and his clothes were as white as the lyght. And behold they appered vnto them, Moses & Hellas, talking with him. The answered Peter & said to Jesus master here

C. ii.

here

Jesus is transfigured

Mathew.

Who is the greatest.

here is good beyng for vs. If thou wylte, let vs make here. iij. tabernacles, one for the, & one for Moses, and one for Elias. Whyll he yet spake, beholde a bryghte cloude shadowed the. And beholde there came a boyce out of that cloude sayinge, this is my deare sonne, in whome I deylte, heare hym. And whan his disciples hearde that, they fell on their faces and were sore afrayed. And Jesus came, & touched them, and sayd, aryse and be not afrayed. And whē they looked vp, they sawe no man, save Jesus onely.

And as they came downe from the mountayne, Jesus charged them sayinge, se that ye shewe the bysion to no man, vntyll the sonne of man be rylen agayne from deeth. And his disciples asked of hym, sayinge. Whylt then say f Scribes, that Elias must first come? Jesus answered, and sayd vnto them, * Elias shall first come, & restore all thynges. And I say vnto you that Elias is come alreedy, and they knewe hym not, but haue done vnto hym whatsoeuer they lusted. In lyke wyse shall also the sonne of man suffer of them. Then f disciples perceaued that he spake vnto them of John Baptist. And when they were come to the people, there came to hym a certayne man, and kneeled downe to hym, & sayd.

Master haue mercy on my sonne for he is lunatycke, & is sore vexed. And oft tymes he falleth into the fyre, and oft into the water. * And I brought hym to thy disciples, & they coude not heale hym. Jesus answered & sayd. O generatyon faythles & croked, howe longe shall I be with you? howe longe shall I suffer you? bringe hym hyther to me. And Jesus rebuked the deuyl, & he came out of hym. And the chyld was healed euen the same houre. * Then came the disciples to Jesus secretly, & sayde. Whylt coude we not cast hym out? Jesus sayde vnto them.

Because of your vnbelefe. For I saye verely vnto you, * yf ye had sayth as a grayne of musterd seed, ye shulde say vnto this mountayne, remoue hence to yonder place, & he shulde remoue, neither shulde any thyng be vnpossible for you to do. How be it this kynde goeth not out, but by prayer & fasting.

As they passed the tyme in Galile, Jesus sayd vnto them, * the sonne of man shall be betrayed into the handes of

men, & they shall kyl hym, & the thyrde day shall he ryl agayne. And they sorrowed greatly.

And when they were come to Capernaum, they that were wont to gather polle money, came to Peter and sayde. Woth your master pay tribute? He sayd, ye. And when he was come into the house, Jesus spake first to hym, sayinge. Whylt thykest thou? Simon? of whome do the kynge of the erth take tribute of polle money? of thei chyldren, or of straungers? Peter sayde vnto hym, of straungers. Then sayd Jesus vnto hym agayne.

Then are the chyldren fre. Neuerthelesse, * lest we shulde offende them, go to the see, & cast in thyne angle, & take the firste that first cometh vp, & when thou hast opened hys mouth, thou shalt fynde a pce of twenty pence, & take and pay for me and the. *

Then togeth his disciples to be humble & harmles, to auoyde occasyons of euyl, & one to forgyue anothers offences. The. xviij. Chapter. *

The same tyme f disciples came vnto Jesus sayinge, * who is the greatest in the kyngdome of heuē? Jesus called a chyld vnto hym, & set hym in the myddes of them, & sayde.

Werely I saye vnto you, excepte ye tourne, & become as chyldren, ye can not entre into the kyngdome of heuē. Whosoever therfore humble hym selfe as this chyld, the same is the greatest in the kyngdome of heuē. And who soener receaueth suche a chyld in my name, receaueth me. * But whosoever offende one of these lytel ones, which beleue in me, it were better for hym f a myllstone were hanged aboute his necke, & that he were drowned in the depthe of the see. Who be vnto f world because of offences. How be it, it can not be auoyded but that offences shall be gyuen. Neuerthelesse wo be to the man, by whom the offence cometh.

Wherfore yf thy hande or thy fote offend the. * cut hym of & cast hym from the. It is better for the to enter into lyfe halt or maymed, rather then pounded wth two fete, be cast into euerlastyng fyre. And yf also thyne eye offend f, plucke it out & cast it from f. It is better for the to enter into lyfe w one eye, than hauyng two eyes to be cast into hel fyre. Se f ye dyspryse not one of these lytel ones.

Mat. xiii. d.
mar. i. b. ix. a
Luke. xiii. c.
f. ix. c.

Mar. ix. b.

Mal. iiii. d.

Mat. ix. e.
Luke. ix. e.

Mat. xxi. c.
Luk. xvi. b.

Mat. xvi. e.
Mar. viii. d.
Luke. ix. c.

Mat. xxi. c.

Mar. ix. e.
Luke. ix. e.

Luke. xvi. a.

Mar. v.

ones, for I say vnto you, that in heuē their angels alwayes beholde & face of my father, whiche is in heuen. & ye & the sonne of man is come to saue & which is lost. How thynke ye? If a mā haue an hundred shepe, & one of them be gone astray, doth he not leue nynty & nyne in the mountaynes, & go & seeke that one whiche is gone astray? * If it happen that he fynde hym, verely I say vnto you, he reioyseth more of that shepe, then of the nynty & nyne which went astray. Euen so it is not the wyl of your father in heuen, & one of these lytel ones shulde peryshe.

Luk. xvi. a. * Hopeouer & ye thy brother tref-
Luk. xvi. c. a pace agaynst the, go and tell hym his Loue. **Eccl. xvi. c.** faute betwene hym & the alone. If he heare the, thou hast won thy brother.

But ye heare the not, then take yet **Jacobi. v. a.** in the one of two, & in the mouth of **Copin. xiii. a.** two of thy witness, al thynges may be stablyshyd. If he heare not them, **xxxv. c.** tel it to the congregation. If he heare **Deut. xvi. b.** not the congregation, take hym as an **& xix. c.** hethen man & as a publican. Verely I say vnto you, & whatsoeuer ye bynd

* What on erth: shalbe bounde in heuen. And soeuer ye whatsoeuer ye lowse in erth, shalbe lowsed in heuen. Agayne I saye vnto ye what, ye, & ye two of you shal agre in erth upon any maner of thing, whatsoeuer dempne by they shal desyre, it shalbe gyuen them my worde of my father whiche is in heuen. For erthe, the sa where two of the are gathered together in my name, there am I in heuē dempned in des of them.

heuen. And Then came Peter to hym, & sayde. & ye alowe Master howe ofte shal I forgyue my by my word brother, if he synne agaynst me, seuen in erth, is? Iesus sayd vnto hym. I say not a lowed i he vnto the seuen tymes, but seuentie tymes seuen tymes. & Therfore is the

D kyngdome of heuen lykened vnto a certayne kyng, whiche wolde take a countes of his seruantes. And when he had begonne to rechen, one was brought vnto hym. whiche ought hym ten thousand talentes, whom because he had nought to paye, his master commaunded hym to be solde, & his wyfe, & his chyldren, & all he had, & payment to be made. The seruant fell doونه & besought hym saying. Syrgyue me respite, & I wyll pay it euery whil. Then had the Lorde pytie on the seruant, and lowsed hym, & forgaue hym the det.

And the sayde seruant went out &

found one of his felowes which ought hym an hundred pence, & layed handes on hym, & toke hym by the throte, saying, pay me that thou owest. And his felowe fell doune & besought hym saying, haue patience with me, and I wyll pay the all. And he wolde not but went and cast hym into prison, tyll he shulde paye the det. Whens his other felowes sawe what was done, they were very sorry, & came and tolde vnto their lord al that had happened. The his lord called hym & sayd vnto hym. O euyl seruant I forgaue the all the det, because thou praydest me, was it not mere also & thou shuldest haue had compassion on thy felowe, euen as I had pytie on the? And his Lorde was wroth, & deliuered hym to the saylers tyll he shulde pay all that was due to hym. So & lykewyse shal my heuenly father do vnto you, excepte ye forgyue with your hertes, eche one to his brother ther your trespasses.

Christ gyuerth answer concerninge mariage, and teacheth not to be cares full nor to loue worldly ryches.

The. xix. Chapter.

And it came to passe, when Iesus had fynished those sayinges, he gat hym from Galile, & came into the coostes of Jewry beyonde Jordan, and moche people folowed hym, and he healed them there.

* Then came vnto hym the Pharises temptyng hym, & saying to him: Is it lawfull for a man to put away his wyfe for all maner of causes? He answered and sayde vnto them: Haue ye not redde, howe that he which made man at the begynnyng, made them man and woman and sayde, & for this thyng, shall a man leue father & mother and cleue vnto his wyfe, & they twayne shalbe one flesh. wherfor now are they not twayne, but one flesh. Let not man therfore put a sunder, & whiche God hath coupled to gether. Then sayd they to hym: why dyd Moses commaunde to gyue a testamontall of deuorment and to put her away? He sayde vnto them: Moles because of the hardnes of youre hertes suffered you to put away youre wyfes: But from the begynnyng it was not so. I saye therfore vnto you whosoever putteth away his wyfe (except it be for fornication) and marryeth another, breaketh wedlocke. And who-

C. ii. forger

Mat. vi. b
Mar. xi. d

Mar. x. a

Gene. i. d.
Gene. ii. d.
Eph. v. g
i. Cor. vi. d.

The yonge man

Mathew.

Of the laborers.

soeuer marieth her which is deuoried,
 B doeth comyt aduoutry.. Then sayde
 his disciples to hym, if the mater be so
 betwene man and wyfe, then is it not
 good to mary. He sayd vnto them, all
 men can not awaye with that sayinge
 saue they to whom it is gyuen. There
 are chaste, whiche be so borne out of
 their mothers belly. And there are
 chaste, whiche be made of men. And
 there be chaste, which haue made the
 selues chaste. & for the kyngdome of
 heuens sake. He that can take it, let
 it. For þ his hym take it. Then were brought to
 dome of he- hym yonge chyliden, that he shuld put
 ues sake, þ his hand on them & pray. And þ disci-
 is to þ entet ples rebuked them. But Iesus sayde,
 þ they maye suffre the chyliden & forbyd them not
 þ more quye to come to me, for of suche is þ kyng-
 rly and frely dome of heuen. And when he had put
 worke the his hādes on the ho departed thence.
 wyll of god. And beholde one came, & sayd vnto

hym, good master, what good thyng
 shall I do, þ I may haue eternall lyfe?
 He sayde vnto hym, why callest thou
 me good, there is none good but one,

& þ is god. But yf thou wilt, entre in-
 to lyfe, kepe þ comaundementes. The
 other sayd to hym, whiche? And Iesus
 sayd, breke no wedlocke, kyl not, stele
 not, beare no falsse wytnes, honour fa-
 ther & mother, & loue thyne neybour
 as thy selfe. And þ yong mā sayd vnto
 hym. I haue obserued all these thyngs
 from my yowth, what lacke I yet? And
 Iesus sayd vnto hym & yf thou wilt
 be perfecte, go & sel that þ hast, & gyue
 it to the poore, & thou shalt haue trea-
 sure in heuē, & come & folowe me. whē

the yong mā herde þ saying, he went
 awaye mournynge. For he had great
 possessyons. Then Iesus sayde vnto
 his disciples. Verely I say vnto you, it
 is harde for a ryche man to enter into
 the kyngdome of heuē. And moresoer
 Camel and I say vnto you, it is easer for a ca-
 ble. The is here then a ryche man to enter into the
 called ryche kyngdom of god. Whē his disciples
 that putter herde þ, they were excedyngly amased
 his cōfidece sayinge, who then can be saued. Iesus
 in his goo- behelde them, and sayd vnto them,
 des, whiche with men this is byposyble, but with
 thyng they god all thynges are possyble.

to, þ haue al. Then answered Peter, & sayde to
 their delyte hym. Beholde, we haue forsaken all &
 and ioye the folowed þ, what shall we haue? Iesus
 sayd vnto them. Verely I say to you,
 when the sonne of man shall sit in the

seate of his maieste, ye whiche folowe
 me in the seconde generation a all the
 also vpon. xii. seates, & iudge the. xii.
 trybes of Israel. And whosoever for-
 saeth houses, or brethren, or sisters,
 other father, or mother, or wyfe, or
 chyliden, or land, for my names sake,
 shall receyue an hundred folde,
 & shall inheret euerlastyng lyfe. & Ma-
 ny that are fyrst shall be laste, and the
 laste shall be fyrst.

Christ teacheth by a similitude that
 God is better vnto no man, & howe he
 is alway callynge men to his laboure.
 He teacheth his disciples to be lowly,
 & gyue two blynde men their syght.

The. x. Chapter.

Or the kyngdome of heuen is
 lyke vnto an housholder, which
 went out early in the mornynge to hye
 labourers into his vyneyard. And he
 agreed with the labourers for a peny
 a day, & sent them into his vyneyard.
 And he went out aboute þ thirde houre
 & sawe other standyng ydel in þ market
 place & sayde vnto the, go ye also into
 my vyneyard, & whatsoeuer is ryght,
 I wil gyue you. And they went the
 way. Agayne he went out aboute the
 fyrte & synthe houre, & dyd lyke wyse.
 And he went out about the eleuenth
 houre & founde other standyng ydel, &
 sayd vnto them. Why stande ye here
 all the day ydel? They sayd vnto hym,
 because no mā hath hyed vs. He sayd
 to them, go ye also into my vyneyard,
 and whatsoeuer is ryght, that shall ye
 receaue. Whē enen was come, the
 lord of the vyneyarde sayd vnto his
 stewarde, call the labourers, and gyue
 them thei hye, begynnynge at þ last,
 tyll thou come to the fyrste. And they
 whiche were hyed aboute þ eleuenth
 houre, came & receaued euery man a
 peny. Then came the fyrst, supposyng
 that they shulde receaue more, & they
 lyke wyse receaued euery man a peny.
 And whē they had receaued it, they
 murmured agaynst the good man of
 the house sayinge. These laste haue
 wrought but one houre, & thou haste
 made them equal vnto vs, which haue
 borne the burthen & heet of the day.

He answered to one of them saying
 frende I do the no wronge, dydest þ
 not agre w me for a peny? Take that
 whiche is thy duty, & go thy waye. I
 wyll gyue vnto this last, as moche as
 to the? Is it not lawfull for me to do
 as me

Mat. x. c.
 Luk. xiii. c.
 and. xi...

Theophi
 lactus re-
 terth a cable:
 the greke
 worde signi-
 feth borthe
 Camel and
 cable.

to, þ haue al
 their delyte
 and ioye the
 folowed þ,
 what shall we
 haue? Iesus
 sayd vnto them.
 Verely I say to
 you, when the
 sonne of man
 shall sit in the

as me lyfeth in myne amne? Is thynne eye euyll because I am good. * So þ last shal be fyrst, & the fyrst shal be last. For many are called and fewe be chosen.

And Jesus ascended to Ierusalem and toke the xii. disciples a parte in the waye, & sayd to them. * Beholde we go by to Ierusalem, and the sonne of man shal be betrayed vnto the chiefe priestes, and vnto the Scribes, & they shal condemne hym to deeth, & shal deliver hym to þ gentyls, to be mocked, to be scourged, & to be crucified, & the thirde day he shal ryse agayne.

Then came to hym the mother of zebedes chyldren with her sonnes, & worshyppynge hym & desyrynge a certayne thyng of hym. And he sayd vnto her, what wylt þ haue? She sayde vnto hym. Graunt that these my two sonnes may sit, the one on thy ryghte hande & the other on thy lyfte hande in thy kyngdome.

Jesus answered and sayde, ye wot not what ye aske. Are ye able to drynke of the cup that I shall drynke of, & to be baptysed with the baptyme, that I shalbe baptysed with? They answered to hym, that me are. And he sayd vnto them. ye shall drynke of my cup & shal be baptysed with the baptyme that I shall be baptysed with. But to sit on my ryght hande & on my lyfte hande, is not myne to geue, but to them for whom it is prepared of my father.

And when the ten hearde this, they dysdayned at the two brethren. But Jesus called them vnto hym & sayd. * ye knowe that the lordes of the gentyls haue domination ouer the. And they þ are great, exerceyse power ouer them. It shal not be so among you. But who soener wyl be great amonge you, let hym be your mynyster, and who soener wyl be chiefe: let hym be your seruant, euen as * the sonne of man came, not to be ministred vnto, but to minister, & to geue his lyfe for the redempcyon of many.

And as they departed from Hiericho, moch people folowed hym. * And beholde two blynde men sittynge by the way syde, when they hearde Jesus passe by, cryed sayinge. Thou lord the sonne of Dauid haue mercy on vs. And the people rebuked the, because they shulde holde theyr peace. But they cryed the more sayinge, haue mercy on vs thou Lorde

whiche arte the sonne of Dauid. Then Jesus stode still, and called them, and sayde: what wylt ye that I shuld do to you: They sayde to hym: Lorde that our eyes maye be opened. * Jesus had compassion on them, and touched their eyes and ymediatly theyr eyes receaued syght. And they folowed hym.

Then rydeth into Ierusalem, dryueth the marchauntes out of the temple, curseth the figge tre, and rebuketh the Pharises with the symilitude of þ two sonnes & of the husbandmen, that slewe suche as were sent vnto them.

The. xxi. Chapter. **W**hen they drewe nye vnto Ierusalem, and were come to Bethphage, vnto mounte Olyuete: the sent

Jesus two of his disciples, sayinge to them: Go into the towne & lyeth ouer agaynst you, & anon ye shall fynde an asse bounde, & her coltre with her: lose them & brynge them vnto me. And yf eny man saye ought vnto you, saye ye that the Lorde hath neede of them, & streyght waye he wyl let them go. All this was done, to fulfyll þ which was

spoke by the prophete, sayinge: Tell ye the daughter of Sion: * beholde thy kynge cometh vnto þ, meke & syttinge vpon an asse & a coltre, the sole of an asse bled to the yocke. The disciples wet & dyd as Jesus commaunded them, and brought the asse & the coltre, & put on them their clothes, & set hym thereon.

And many of the people spreed theyr garmentes in the waye. Other cut doune brynches from the trees, and strawed them in the waye. Moreover the people þ went before, & they also þ came after, cryed sayinge: Hosanna to the sonne of Dauid. Blessed be he that cometh in the name of the Lorde * Hosanna in the hyest.

And when he was come to Ierusalem, all the citie was moued sayinge: who is this? And the people sayd: this is Jesus þ Prophet of Nazareth a cytie of Galile. And Jesus went into the temple of God, & cast out all them that soule & bought in the temple, & ouerthrew the tables of þ mony chaungers, & the seates of them þ solde doues, and sayd to them: It is wyttē, * my house shalbe called the house of prayer.

But ye haue made it a denne of thieues. And the blynde and the halt came to hym in the temple, and he healed them.

when

where, bii. s.

The fygge tre is wyddered Mathew

Of the vyneyarde.

When the chiefe prestes and scri-
bes sawe the marueilles that he dyd,
and the chyldren cryinge in the temple
& saying: Hosanna & sonne of Dauid,
they disdayned, & sayd vnto hym: hea-
rest thou what these sayd? Iesus sayde
vnto them yee haue ye neuer redde, &
of the mouth of babes and suckelings
thou hast ordeined prayse: And he left
them, & went out of the cite vnto Be-
thanie, and had his abydinge there.

By thys In the mornynge as he returned in
fygge tree, to the cytie agayne, he hungered, and
Christ doth spyed a fygge tree in the way, and
sufficiently came to it, and founde nothyng therō,
Mewe that but leues only, & sayd to it, neuer frute
the Jewes, growe on the hence forwarde. And
although anon the fygge tree wyddered awaye.

And whē his disciples sawe that, they
marueled sayig. How sone is fygge
apparēce of tree wyddered away? Iesus answered
holynes by and sayde vnto them. Verely I saye
their cere: vnto you, yf ye shall haue fayth & shall
monies: yet not dout, ye shall not only do & whiche
neuer & lesse I haue done to the fygge tree: but
thei had not also yf ye shall say vnto this mountayne
the frute of take thy selfe away, and cast thy selfe
charite: By into the see, it shall be done. And what-
which thigē soeuer ye shall aske in prayer (yf ye be-
he signified leue) ye shall receaue it.

And when he was come into the
temple, the chiefe prestes & the elders
pyued ad of the people, came vnto hym as he
put frō this was teachyng, and sayd, by what auc-
torite doest thou these thynges? & who
ce by the de: gaue the this power? Iesus answered
strucyon of and sayde vnto them: I also wyll aske
Jerusalem. of you a certayn question, which yf ye
Mare. xi. b. assoyle me, I in lyke wyse will tell you
Luk. xx. a. by what auctorite I do these thinges.

The baptisme of John: whence was it?
In & scrip from heuen or of men? Then they
ture is that reasoned amonge them selues saying:
counted to be yf we shall say from heuen, he wyl say
of men: the vnto vs: why dyd ye not then beleue
whiche is him? But and yf we shall say of mē,
ymagined then feare we the people. For all men
and inuited helde John as a prophet. And they
by men And answered Iesus and sayd: we can not
of heuē whē tell. And he likewise sayde vnto the:
it is of God nether tell I you by what auctorite I
do these thynges.

What say ye to
this? A certayne man had two
sonnes, and came to the elder & sayde:
sonne go and worke to day in my vy-
neyarde. He answered and sayd, I wyl
not: but afterward repēred and went.
Then came he to the second, and sayd
lykewyse. And he answered and sayd:

I wyl sy: yet went not. Whether of
the twayne dyd the will of the father?
And they sayd vnto hym: the first. Je-
sus sayd vnto them: verely I say vnto
you that the publicans & the harlotes
shall come into the kyngdome of God
before you. For John came vnto you
in & way of rightewesenes, & ye bele-
ued him not. But & publicans and the
harlotes beleued him. And yet ye
(though ye sawe it) were not yet mo-
ued with repentance, that ye might
afterward haue beleued hym.

Herken another similitude. Ther was a certayn housholder, whi-
che planted a vyneyarde, and hedged
it rounde about & made a wynepresse
in it, and bilt a tower, and let it out to
husbandmen, and went into a straung
coultre. And when the tyme of & frute
drew neare, he sent his seruauntes
to the husbandmen to receaue & frut
of it. And the husbandmen caught
his seruauntes, & bet one, killed ano-
ther, & stoned another. Agayne he sent
other seruauntes, moo then the first:
and they serued them lykewyse. But
last of all, he sent vnto them his awne
sonne sayig: they will feare my sonne.
But when the husbandmen sawe the
sonne, they sayd amonge them selues.

This is the heyre: come let vs kyl
hym, and let vs take his inheritaunce
to our selues. And they caught hym &
thrust hym out of & vyneyard, & stowe
him. When the Lorde of the vineyard
cometh, what wyl he do w those hus-
bandmen? They sayde vnto hym: he
wyl cruellye destroy those euyl per-
sons and wyl let out his vyneyards
vnto other husbandmen, whiche shall
delyuer hym the frute at tymes coue-
nient. Iesus sayde vnto them: dyd ye
neuer reade in & scriptures: The stone

whiche the bylders refused, & same
is set in the principall parte of the cor-
ner: this was the Lordes doinge, & it is spoken
is merueylous in our eyes. Therefore the. c. xlii.
say I vnto you, the kyngdome of God
shalbe taken from you, and shall be gy-
uent to the Gentyls, whiche shall bring
forth the frutes of it. And whosoever
shall fall on this stone, he shall be bro-
ken, but on whosoever it shall fall bryd,
it will grynde him to powder. And
when the chiefe prestes and pharises
hearde these similitudes, they percea-
ued that he spake of them. And they
went about to laye handes on hym, but
they

Mare. xli. a
Luk. xx. b.
sa. v. a.
Miere. ii. b.

Se. xxxvii. a

Of the
is set in the principall parte of the cor-
ner: this was the Lordes doinge, & it is spoken
is merueylous in our eyes. Therefore the. c. xlii.
say I vnto you, the kyngdome of God
shalbe taken from you, and shall be gy-
uent to the Gentyls, whiche shall bring
forth the frutes of it. And whosoever
shall fall on this stone, he shall be bro-
ken, but on whosoever it shall fall bryd,
it will grynde him to powder. And
when the chiefe prestes and pharises
hearde these similitudes, they percea-
ued that he spake of them. And they
went about to laye handes on hym, but
they

John. vii. b.

they feared the people, because they took him as a Prophet. R

¶ The marriage of the kynges sonne Trybute to be geuen to the Emperour. Christ confuteth the opinion of the Saduces concernynge the resurrection, and answereth the Scribe vnto his question.

¶ The. xxiij. Chapter.

Luc. xliij. d.

¶ And Iesus answered, and spake vnto the agayne, in synilitudes, sayinge. ¶ The kyngdome of heauen is lyke vnto a certayne Kyng, which maryed his sonne, & sent forth his seruantes, to call them that were byd to the weddinge, and they wolde not come. Agayne he sent forth other seruantes, saying. Tell them which are bydden: beholde I haue ppared my dynner, myne open and my fatynges are kylled, and all thynges are redy, come vnto þ marriage. But they made lyght of it, and went theyr wayes: one to his ferme place, another about his marchaundise, the remnant toke his seruantes and intreated them vngoodly & slewe them. Whē the Kyng hearde that, he was wroth, and send forth his marypers and destroyed those martheers, and bent by theyr cytie.

¶ Then sayde he to his seruantes: the wedding was prepared. But they which were bydden, were not worthy. So ye therfor out ito the hye wayes, and as many as ye fynde byd them to the mariage. The seruantes wēt out into the wayes, & gathered to gether as many as they coulde fynde, both good and bad, and the weddinge was furnished with gesses. Thē the kyng

¶ ¶ If this came in, to byset the gesses, and spyed weddinge there a man whiche had not on a garment is weddinge garment, & sayde vnto him: so ken.

¶ E. lxi. d.

¶ ¶ Iest in hyther and hast not on a weddinge garmēt? And he was euē spechlesse. Then sayde the Kyng to his ministers: take and bynde hym hande & fote, & caste hym into vnter darchnes, there shalbe wepyng and gnashynge of teth. For many are called & fewe be chosen. R

¶ Marci. xii. a.

¶ ¶ Then went the Pharises and toke counsell howe they myght tangle hym in his wordes. And they sent vnto hym theyr disciples with Herodes seruantes saying: ¶ Master, we knowe þ thou art true, & teachest þ waye of god truly, nether carest for any mā,

for thou consydrest not mēnes estate.

Tell vs therfor: howe thynkest thou?

¶ Is it lawfull to geue trybute vnto Cesar or not? Iesus perceaued their wykednes, & sayde: Whyy tēpte ye me ye hypocrites? let me se the tribute money.

And they toke hym * a peny. And he sayde vnto them: whose is this Image and superscription? They sayde vnto for that the hym: Celars, and then sayde he vnto Jewes call the. Syue therfor to Cesar, þ which a lycio: & is is Celars: & geue vnto God, þ which worth. x. pē is Goddes. ¶ Whē they hearde þ, they ce sterlyng, marueled, & left hym, and went their waye.

¶ The same daye the Saduces came to hym (which saye that there is no resurreccyon) & asked hym saying: Master, Moses bade, yf a man dye hauynge no chyldren, þ the brother mary his wyfe, and reyle by seed vnto his brother. Ther were with vs seuen brethren (the fyrst married and deceased without yssue and left his wyfe vnto his brother. Lykewyse the seconde & the thirde vnto the seuenthy. Laste of all the woman dyed also. Nowe in the resurrection whose wyfe shall she be of the seuen? For all had her. Iesus answered and sayde vnto them * ye are deceaued and vnderstāde not the scrip tures, nor yet the power of God. For in the resurrection they nether mary nor are maryed: but are as the Angels in heauen.

¶ As touchynge the resurrection of þ deed: haue ye not redde what is sayde vnto you of God, which sayth: * I am Abrahams God, and Isaacs God, and the God of Jacob? God is not the God of the deed: but of the lyuynge. And whē the people hearde that, they were astonyed at his doctryne.

¶ ¶ Whē the Pharises had hearde, howe that he had put the Saduces to sylence, they diewe to gether, & one of them which was a doctour of law, asked hym a question tēptinge hym and sayinge: Master which is the chefe commaundemēt in the lawe? Iesus sayd to hym: Loue the L O R D E: thy God with al thyne herte, with al thy soule, and with all thy mynde. This is the fyrst and the chefe commaundement. And there is another lyke vnto this. Loue thyne neybour as thy selfe. In these two commaundementes hange al the lawe and the Prophetes.

¶ Whyll the Pharises were gathered to gether, Iesus asked the saying:

R

wha

The fygge tre is wyddered Mathew

Of the vyneyarde.

When the chiefe prestes and Scri-
bes sawe the marueyles that he dyd,
and the chyldren cryng in the temple
& saying: Hosanna & sonne of Dauid,
they disdayned, & sayd vnto hym: hea-
rest thou what these sayd? Iesus sayde
vnto them yee: haue ye neuer redde, &
of the mouth of babes and suckelyngs
thou hast ordeined prayse? And he left
them, & went out of the cite vnto Be-
thanie, and had his abydinge there.

A By thys In the mornynge as he returned in
fygge tree, to the cytie agayne, he hungred, and
Christ doth spyed a fygge tree in the way, and
sufficiently came to it, and founde nothyng therō,
Mewe that but leues only, & sayd to it, neuer frute
the Jewes, growe on the henc forwarde. And
although anon the fygge tree wyddered awaye.

C And whē his disciples sawe that, they
had an marueled sayig. How sone is þ fygge
apparēce of tree wyddered away? Iesus answered
holynes by and sayde vnto them. Verely I saye
their cere: vnto you, yf ye shall haue fayth & shall
monies: yet not dout, ye shall not only do þ whiche
neuer þ lesse I haue done to the fygge tree: but
they had not also yf ye shall say vnto this moūtayne
the frute of take thy selfe away, and cast thy selfe
charite: By into the see, it shall be done. And what
which thigē soeuer ye shall aske in prayer (yf ye be-
he signified leue) ye shall receaue it.

A And when he was come into the
shoutly be temple, the chiefe prestes & the elders
pyqued and of the people, came vnto hym as he
put fō this was teachyng, and sayd, by what auc-
torite doest thou these thynges? & who
ce by the de: gaue the this power? Iesus answered
struckyon of and sayde vnto them: I also wyll aske
Jerusalem. of you a certayn question, which yf ye
Mare. xi. b. asloyle me, I in lyke wyse will tell you
Luk. xx. a. by what auctorite I do these thinges.

The baptisme of John: whence was it?
* In þ scrip ture is that reasoned amonge them selues saying:
counted to be yf we shall say from heuen, he wyll say
of men: the vnto vs: why dyd ye not then beleue
whiche is him? But and yf we shall say & of mē,
ymagined then feare we the people. For all men
and imited helde John as a prophet. And they
by men And answered Iesus and sayd: we can not
of heuē whē tell. And he likewise sayde vnto thē:
it is of God nether tell I you by what auctorite I
do these thynges.

A What say ye to
this? **A** A certayne man had two
sonnes, and came to the elder & sayde:
sonne go and worke to day in my vy-
neyarde. He answered and sayd, I wyll
not: but afterward repēred and went.
Then came he to the second, and sayd
lykewyse. And he answered and sayd;

I wyll sy: yet went not. Whether of
the twayne dyd the will of the father?
And they sayd vnto hym: the first. Je-
sus sayd vnto them: verely I say vnto
you that the publicans & the harlotes
shall come into the kyngdome of God
before you. For John came vnto you
in þ way of rightewesenes, & ye bele-
ued him not. But þ publicans and the
harlottes beleued him. And yet ye
(though ye sawe it) were not yet mou-
ued with repentance, that ye might
afterward haue beleued hym.

A Herken another synilitude. **A** D
Ther was a certayn housholder, whi-
che planted a vyneyarde, and hedged
it rounde about & made a wynepresse
in it, and bilt a tower, and let it out to
husbandmen, and went into a straig
cōtre. And when the tyme of þ frute
drew neare, he sent his seruauntes
to the husbandmen to receaue þ frut
of it. And the husbandmen caught
his seruauntes, & bet one, killed ano-
ther, & stoned another. Agayne he sent
other seruauntes, moo then the fyrst:
and they serued them lykewyse. But
last of all, he sent vnto them his awne
sonne sayig: they will feare my sonne.
But when the husbandmen sawe the
sonne, they sayd amonge them selues.

A This is the heyre: come let vs kyl
hym, and let vs take his inheritaunce
to our selues. And they caught hym &
thrust hym out of þ vyneyard, & strowe
him. When the Lorde of the vineyard
cometh, what wyll he do to those hus-
bandmen? They sayd vnto hym: he
wyll cruellye destroy those euyl per-
sons and wyll let out his vyneyarde
vnto other husbandmen, whiche shall
delyuer hym the frute at tynes cōue-
nient. Iesus sayde vnto them: dyd ye
neuer reade in þ scriptures: The stone
whiche the

* bylders refused, & same * Of the
is set in the principall parte of the cor-
ner: this was the Lordes doinge, & it is spoken in
is merueylous in our eyes. Therefore the. c. xvi.
say I vnto you, the kyngdome of God
shalbe taken from you, and shalbe gy-
uen to the Gentyls, whiche shall bring
forth the frutes of it. And whosoever
shall fall on thys stone, he shall be bro-
ken, but on whosoever it shall fall byd,
it will grynde him to powder. And
when the chiefe prestes and wharises
hearde these similitudes, they percea-
ued that he spake of them. * And they
went about to laye handes on hym, but
they

Mare. xxi. a.
Luk. xx. b.
Esa. b. a.
Piere. ii. d.

Se. xxxii. a

psalmo. c.

John. bii. b.

they feared the people, because they took him as a Prophet. R

¶ The marriage of the kynges sonne Trybute to be geuen to the Emperour. This confuteth the opinion of the Saduces concernynge the resurrection, and answereth the Scribe vnto his question.

¶ The .xxij. Chapter.

Luc. xiiij. d.

¶ And Iesus answered, and spake vnto the agayne, in similitudes, sayinge. ¶ The kyngdome of heauen is lyke vnto a certayne Kyng, which maryed his sonne, & sent forth his seruantes, to call them that were byd to the weddinge, and they wolde not come. Agayne he sent forth other seruantes, sayinge. Tell them which are bydden: beholde I haue ppared my dynner, myne oxen and my fatylnges are kylled, and all thynges are redy, come vnto þ marriage. But they made lyght of it, and went theyr wayes: one to his ferme place, another about his marchaundise, the remnant toke his seruantes and intreated them vngoodly & slewe them. Whē the Kyng hearde that, he was wroth, and send forth his warryers, and destroyed those murtherers, and bent vp theyr cytie.

¶ Then sayde he to his seruantes: the wedding was prepared. But they which were bydden, were not worthy. So ye therfor out fro the hye wayes, and as many as ye fynde byd them to the marriage. The seruantes wēt out into the wayes, & gathered to gether as many as they coude fynde, both good and bad, and the weddinge was furnished with gesses. Thē the kyng

¶ If this came in, to byset the gesses, and spyed weddinge there a man whiche had not on a garment is weddinge garment, & sayde vnto him: so ken.

¶ Luc. lxi. d.

¶ mest in hyther and hast not on a weddinge garnēt? And he was euē speechlesse. Then sayde the Kyng to his ministers: take and bynde hym hande & fote, & caste hym into vntet darchnes, there shalbe wepyng and gnashynge of teth. For many are called & fewe be chosen. R

¶ Marci. xii. a.

¶ ¶ Then went the Pharises and toke counsell howe they myght tangle hym in his wordes. And they sent vnto hym theyr disciples with Herodes seruantes sayinge: ¶ Master, we knowe þ thou art true, & teachest þ waye of god truly, nether carest for any mā,

for thou consydrest not mānes estate. Tell vs therfor: howe thynkest thou? Is it lawful to geue trybute vnto Cesar or not? Iesus perceaued theyr wykednes, & sayde: Whyy tēpte ye me ye hypocrites? let me se the tribute money.

¶ And they toke hym a peny. And he sayde vnto them: whose is this Image and superscripcion? They sayde vnto hym: Cesars, and then sayde he vnto the. Gyue therfor to Cesar, þ which is Cesars: & geue vnto god, þ which is Goddes. ¶ Whē they hearde þ, they ceassed. ¶ And he left hym, and went theyr waye. The same daye the Saduces came to hym (which saye that there is no resurreccyon) & asked hym sayinge: Master, Moyses vade, yf a man dye hauynge no chyldren, þ the brother mary his wyfe, and reyle vp seed vnto his brother. Ther were with vs seuen brethren (the fyrst married and deccased without yssue and lefts his wyfe vnto his brother. Lykewyse the seconde & the thirde vnto the seuenth. Laste of all the woman dyed also. Nowe in the resurrection whose wyfe shal she be of the seuen? For all had her. Iesus answered and sayde vnto them: ¶ ye are deccased and vnderstāde not the scriptures, nor yet the power of God. For in the resurrection they nether mary nor are maryed: but are as the Angels in heauen.

¶ A peny is neuer take for that the Jewes call the. A peny is a lycio: & is geue vnto god, þ which is goddes. ¶ Whē they hearde þ, they ceassed.

¶ Mar. xii b

¶ As touchynge the resurrection of þ deed: haue ye not redde what is sayde vnto you of god, which sayth: ¶ I am Abrahams god, and Isaacs god, and the god of Jacobs? God is not the god of the deed: but of the lyuynge. And whē the people hearde that, they were astonyed at his doctryne.

¶ Ex. xij. d

¶ ¶ Whē the Pharises had hearde, howe that he had put the Saduces to sylence, they drew to gether, & one of them which was a doctour of law, asked hym a question tēptinge hym and sayinge: Master which is the chefe commaundemēt in the lawe? Iesus sayd to hym: Loue the LORDE thy god with al thyne herte, with al thy soule, and with all thy mynde. This is the fyrst and the chefe commaundement. And there is another lyke vnto this. Loue thyne neybour as thy selfe. In these two commaundementes hange al the lawe and the Prophetes.

¶ Whyll the Pharises were gathered to gether, Iesus asked the sayinge:

¶ R wha

The pharises are rebuked

Mathe w.

Woe to the pharises.

what thinke ye of Christ? whose sonne is he? They sayd vnto hym, the sonne of Dauid. He sayd vnto them: howe then doeth Dauid in spirite call hym LORD & sayinge The Lorde sayd: to my Lorde, yet on my ryght hande tyll I make thynne enemyes thy fote stole. If Dauid call hym Lorde: howe is he then his sonne? And none coulde answer hym agayne one worde: neither durste eny from that daye forth, aske hym any mo questions. **X**

C Christe cryeth wo ouer the Pharises Scribes and ypocrites, & prophesieth the destruction of Jerusalem.

C The xxiiij. Chapter.

When spake Iesus to the people, and to his disciples sayinge: **X** The Scribes and the Pharises sit in Moses seate. All therefore whatsoever Moses wrote: ye observe & do: but they which saye, we do not: yet they binde heauy burdenes of thens & greuous to be borne, & ley the same vpon mens shoulde: but they themselves truly teache wyll not heare at them in one of the lawes of Moyses. All they which they do, for Moyses, and to be sene of men. They set abrode theyr not of soche phylacteries, and make large borders as wyappe on theyr garmentes, & loue to sit vpon them in the synagoges, & to haue the chiefe seates in the synagoges, & greetynge of men. And in the markettes, and to be called of euery man Rabbi.

But ye shall not suffice your selues must to be called Rabbi. For one is your hyfhop be master, that is to wit Christ, and all ye harde that are brethren. And call no man your father, truly ther vnto the earth, for there is but one teache the your father, and he is in heauen. Be Gospels, not called masters, for there is but one though he your master, and he is Christ. He that lyue shant is greatest amonge you, shalbe your gospel lyke seruant. But who soeuer exalteth hym selfe, shalbe brought lowe. And he that exalteth himselfe humbly hym selfe, shalbe exalted. **X**

Who be vnto you Scribes and Pharises, ypocrites, for ye mutte by the tryne for Kyngdome of heauen before men: ye the awne your selues go not in, neither suffice ye profytes to them that come to enter in. **X**

Who be vnto you Scribes and measuringe Pharises ypocrites, which compasse all thyngs see and land, to bynge one into youre for their beleefe: and when he is brought ye ma: awne adde he hym two folde moare the chyld of uantage & hell, then ye your selues are. **X**

Who be vnto you blynde gydes, They that whiche saye whosoever sweare by the with trady- temple: it is nothyng: but whosoever cions ymas swereth by the golde of temple, he offe gyned for deth. ye folles and blynde: whether is theyr awne greater, the golde of the temple that lucre and sanctifieth the golde? And whosoever tyranne swereth by the aultar, it is nothyng: to hanper but whosoever sweareth by & offrynge the people, that lyeth on the aultar, offendeth. ye do not yet i folles & blynde: whether is greater the chere of offrynge, or the aultar which sancty: the Gospel, feth the offrynge? Whosoever ther: but i chay fore sweareth by the aultar, sweareth re of Symo by it, and by all that there on is. And C Magus whosoever sweareth by the temple, & Cayphas sweareth by it and by hym that dwel- leth therein. And he that sweareth by heauen sweareth by the seate of God & by hym that sitteth thereon.

Who be to you Scribes & Pharises ypocrites, which crye myn, anyse, and commyn, and caue the wayg bries matters of the lawe vndone: iugdemer, mercy, and sayth. These ought ye to haue done, & not to haue left the other vndone. ye blynde gydes which straye out a gnat & swalowe a camyll.

Who be to you Scribes & Pharises, ypocrites, whiche make cleane the bitter syde of the cuppe, & of the platter: but wythin they are ful of bybberp & cressle. Thou blynde Pharise, cleane fyrst the ynnersyde of the cup & platter, that the outersyde of the maye be cleane also. **W**ho be to you Scribes & Pharises, ypocrites, for ye are lyke vnto paynted tombes whiche appere beautifull outwarde: but are within full of deed bones and of all fylthynges. So are ye, for outward ye appere righteous vnto men, when within, ye are full of ypocryse and iniquite.

Who be vnto you Scribes & Pharises, ypocrites: ye bylde & tombes of & Prophetes, and garnisse the sepulchres of the righteous, and saye: ye we had bene in the dayes of oure fathers, we wolde not haue bene parteners with them in the bloude of the Prophetes. So the ye be wytnesse vnto your selues, that ye are the chyld: & of them whiche kylled the Prophetes. **X**

The destrucciō of þe tēple Mathew The tokēs of þe last day? .xiiii.

res fulfill ye likewise the measure of
your fathers. ye serpents and genera-
tion of vipers, how shulde ye scape
the dampnation of holl?

Mat. iii. b. Wherfore, beholde I sende unto
you prophetes, wylse men and scribes,
of them ye shal kyll and crucifye: & of
the ye shal scourge in your synagoges,
and persecute from cytis to citis, that
vpon you may come all the ryghteous
bloud that was shed vpon the erth, fro
the bloude of ryghteous Abell, vnto þe
bloude of iacharias the sonne of Ba-
sachias, whō ye slewe betwene the tē-
ple and the aultere. Verely I saye vnto
you, al these thynges shal light vpon this
generation. Ierusalē, Ierusalē which
hyllest prophetes, & stonest the which
are sent to the: how often wold I haue
gathered thy chyldren to gether, as

Mat. xxi. c. Under the hennē gathereth her chychens -
her wynges vnder her wynges, but ye wolde not:
we are hyd Beholde youre habiracion shalbe leste
vnder the vnto you desolate. For I saye to you, ye
wynges of shal not se me hence forth, tyll that ye
Christ, whē say: blessed is he that commeth in the
euen to all name of the Lorde. **R**
out hert we
put our

Christ sheweth his disciples the de-
struction of the temple, the ende of the
deserupnge, wylde & the tokens of þe latter dayes,
and mercy. and warneth them to a wake, for the
psal. xvi. c. wylde shal sodenly permye.

The .xiiii. Chapter.

And Iesus wēt out and departed
from the temple: and his discipl
came to hym, for to shewe him the byl-
dyng of the temple. Iesus sayde vnto
them, se ye not all these thynges? Ve-
rely I saye vnto you: there shal not be
here leste one stone vpon another,
that shal not be cast doune.

Luk. xix. g. And as he sat vpon the mount Oli-
uete, hys disciples came vnto hym se-
cretely, sayinge. Tell vs when these
thynges shalbe: and what sygne shalbe
of thy commynge and of the ende of þe

Ephē. b. b. wylde? And Iesus answered & sayde
leue not. For as the lygdyng co-
meth out of the West, and syneth into
the west: so shal the commynge of the
sonne of man be. For where soeuer a
ue many. ye shal heare of warres, & of
the fame of warres: but se that ye be
not troubled. For al these thynges must
come to passe, but the ende is not yet.
For nacys shal ryle agaynst nacions &
realme agaynst realme: and ther shalbe
fall from heuen, & the powers, of heuē
pestilence, hunger and earthquakes in

all quarters. All these are the begyn-
nyng of sorowes.

Then shal they put you to trouble,
and shal kyll you: and ye shalbe hated
of all nacions for my names sake. And
then shal many be offended, and shal
hate one the other. And many false p-
phetes shal aryle, and shal deceaue
many: And because iniquite shal haue
the bypperhande, the loue of many shal
abate. But he that endureth to þe ende
the same shalbe safe. And this glad
tydynges of the kyngdome shalbe prea-
ched in all the worlde, for a wytnes vnto
all nacys: & then shal þe ende come.

Whē ye therfore shal se the abho-
mination that betokeneth desolacion,
spoken of by Daniell the prophet,
stande in the holy place: let hym that
rederth it, vnderstande it. Then lett
them whiche be in Iury, flye into the
mountaynes. And let hym whiche is
on the house toppe, not come doune
to fet any thyng out of hys house. Ne-
ther let hym which is in þe feldes, retur-
ne backe to fetche hys clothes. Who
shalbe in those dayes to them, that are
with chyld, & to them that geue suck.

But praye that youre fught be not in
the winter, nether on the Saboth
day. For then shalbe great tribulacion
suche as was not from the begynnyng
of the worlde to this tyme, nor shalbe.
ye and except those dayes shuld be mo-
rened, there shuld no fleme be saued:
but for the chosens sake, those dayes
shalbe shortned.

Then yf any man shal saye vnto you
lo, here is Christ, or there is Christ: be-
lieue it not. For there shal aryle false
Christes, and false prophetes, and shal
do great miracles and wondres. In
so moche that yf it were possible, the
berie electe shulde be deceaued. Take
hede, I haue tolde you before. Wher-
fore yf they shal saye vnto you: be-
holde he is in the desert, go not forth:
beholde he is in the secrete places, be-
leue not. For as the lygdyng co-
meth out of the West, and syneth into
the west: so shal the commynge of the
sonne of man be. For where soeuer a

tribulacions of those dayes, shal
the sunne be darkened: & the monethal
not geue her lyght, & the starres shal
fall from heuen, & the powers, of heuē
pestilence, hunger and earthquakes in
all moue. And then shal appere the
sonne of man.

W. ii.

lygue

Mat. xiii. c.
Luk. xxi. c.
Mat. xiii. c.
Luk. xxi. c.
Joel. ii. c.

The comyng of the last day Mathew.

The .x. virgins

Dani. xii. a.

fygne of the sonne of man in heauen. And then shall all the kynredes of the erth mourne, and they shall se the son of man come in the cloudes of heauen with power and great glorie. * And he shall sende his angels with þe great voyce of a trompet, and they shall gather together his choslen, from þe foure wyndes, and from the one ende of the worlde to the other.

Learn a synplyrude of the fygge tree. when his braunches are yet tender & his leues spronge, ye know that sommer is nye. So lykewyse ye, when ye se al these thyng, be ye sure þe it is neare, euen at the doores. Verely I say vnto you, that this generation shall not passe tyll all these be fulfilled.

Heauen & erth shall peryshe, but my wordes shall abyde. But of that daye and houre knoweth no man, no not þe angels of heuen, but my father onely.

Bene. vii. b. Luke. xiii. f.

* As the tyme of Noe was, so lyke wyse shall the comyng of the sonne of man be. For as in the dayes before þe floud, they dyd eate & drynke, marry, & were married, euen vnto the daye that Noe entred into the myp, & knewe of nothyng, tyl the floud came and toke them all away. So shall also the comyng of the sonne of man be. Then two shall be in the felde, the one shall be receaued, and the other shall be refused. two shall be gryndyng at the myll the one shall be receaued, and the other shall be refused. * Whake therfore, because ye knowe not what houre your master wyll come. Of this he sure, that yf the good man of the house knowe what houre the thefe wolde come, he wold suerly wathe, & not suffre his house to be broken bp. Therfore be ye also redy, for in þe houre ye thynke he wold not, wyl the son of man come. If there be any faythfull seruaunt & wyse, whos his master hath made ruler ouer his household to gyue them meate in season couement, happy is that seruaunt whom his master (when he cometh) shall fynde so doyng. Verely I say vnto you he shall make hym ruler ouer all his goodes. But & yf that euyl seruaunt shall say in his herte, my master wyll defer his comyng, & begyne to smyte his felowes, ye & to eate and to drynke with the dronken, the seruantes master wyl come in a day when he lokeeth not for hym, & in an houre that he is not ware of, & wyl deuyde hym

Luke. xii. c.

and gyue hym his rewarde with yppocrites. And there shall be wepyng and gnashyng of teth. The ten virgins. The talentes deliuered to the seruantes, and of the generall iudgement.

The. xxi. Chapter.

A

* Then the kyngdome of heu- * The kyng
uen shall be lykened vnto ten vir dome of he-
gins, whiche toke their lampes, and uē i th; pla
went to mete the bydgrome, fyue of ce signifieth
the were folyshe, and fyue were wyse & hole con-
The folyshe toke theyr lampes, but gregatio of
toke none oyle with them. But þe wyse beleners, be
toke oyle with them in their vessels nōing yet con-
their lampes also. Whyl the bydgro uerlaunt in
me tarped, al slombred and slepte. th; life, whi
And euen at mydnyght, there was a ch god wry
crye made, beholde, the bydgrome co: gouerno in-
meth, go out agaynst hym. Then alluysibly, as
those virgins arose, & prepared theyr Luke. vii. c.
lampes. And the folyshe sayde, to the * By laped
wyse, gyue vs of your oyle for our la: about oyle,
pes go out. But the wyse answered vnderstande
sayinge, * not soo, lest there be not work; about
ynough for vs and you, but go rather sayth which
to them that sell & by for your selues. canot myne
And whyl they went to bye, the byd: because
grome came, and they that were redy, D they are
went in with hym to the weddyng, & without
the gate was shut bp. Afterwardes lyght.

* Afterwardes lyght. * not so lest
came also the other virgins sayinge. * Master
Master master, open to vs. But he an there be not
swered & sayd, verely I say vnto you, ynough. &c.
I knowe not you. Watche therfore, Note here þe
for ye knowe nether the day nor yet þe their awne
houre, when þe son of mā shal come. I good work
* Lykewyse as a certayne man redy suffysed not
to take his iorney to a straunge coun: for the sel-
re, called his seruantes & deliuered ues, & there
to th; his goodes. * And vnto one foze romay
he gaue. v. talentes, to another. ii. and ned none to
to another one, to euery man after his be distribus
abilite, and streyght waye departed. ted vnto
Then he that had receaued the. v. ta: their felow;
lentres, went & bestowed them & wan * Mat.
other fyue talentes. Likewyse he that xxi. d.
receaued two, gayned other two. But Luke. xii. e.
he that receaued that one, went & dyg Luke. xix. b.
ged a pyt in the erth, and byd his ma: Mar. x. d.
sters money. After a longe season the
Lorde of those seruantes came & re-
hened with them. Then came he that
had receaued fyue talentes, & brought
other fyue talentes sayinge, Master
thou deliueredst vnto me fyue talen-
tes, beholde I haue gayned with them
fyue talentes moo. Then his master
sayde vnto hym, well good seruaunt &
faythful

saythfull. Thou hast bene saythfull in lytell, I wyl make the ruler ouer mo-
 * Entre in che, * entre into thy masters ioye.
 to thy ma- Also he that receaued two talentes,
 sters ioy, is came and sayde. Master thou deliue-
 as moche to redit vnto me two talentes, behold, I
 to saye as haue wonne two other talentes with
 posses the them. And his master sayd vnto hym,
 higdome þ well good seruaunt and saythfull.
 pared for al Thou hast bene saythfull in lytell, I
 soch as are wyl make the ruler ouer moche, goo
 saythfull. into thy masters ioye. ¶

C Then he whiche had receaued the
 one talent came & sayd. Master, I con-
 sydered that thou wast an harde man,
 whiche repest where thou sowedst not
 & gatherest where thou strawedst not,
 and was therefore afrayde, and went
 and hyd thy talent in the erth, behold,
 thou hast thyne awne. His master an-
 swered and sayd vnto hym, thou euyl
 seruaunt and fiewthful, thou knowest
 that I repe where I sowed not, and
 gather where I strawed not, þ ough-
 rest therfore to haue had my money to
 the chaungers, and then at my com-
 mynge shulde I haue receaued myne
 awne with bauntage. Take therfore
 the talent from hym, and gyue it vnto
 * To hym þ hym whiche hath ten talentes. * For
 hath walbe vnto every man that hath shall be gy-
 genon, loke uen, and he shall haue aboundance, &
 afoze Mat. from hym that hath not, shall be taken
 awaye, euen that he hath. And caste
 that vnprofytable seruaunt into *

* Utter der bitter derkenes, there shall be wepyng
 henes, dorch and gnashyng of teth.
 not here sig ¶ Whhen the sonne of man cometh
 nyfye hell, in his glorie, and all the holy angels
 but þ trou- with hym, then shall he syt vpon the
 ble & payn i seate of his glorie, & before hym shall
 th i worlde. be gathered all nacjons. And he shall
 as i. Cl. b. g. separte them one from another, as a
 shepherde deuypeth the shepe from þ
 gootes. And he shall set the shepe on
 his ryght hande, and the gootes on
 the lyfte. Then shall the kynge say to
 them on his ryghte hande. Come ye
 blessed chyldren of my father, inheret
 ye the kynngdome prepared for you fro
 the begynnyng of the worlde. For I
 was an hongred, & ye gaue me meate
 I thirsted, and ye gaue me drynke. I
 was harbourelle, and ye lodged me.
 I was naked, & ye clothed me. I was
 sycke, and ye visited me. I was in pre-
 son, and ye came vnto me. Then shall
 the ryghteous answer hym sayinge,
 master, when sawe we the an hongred

and fed the? or a thurst, and gaue the
 drynke? when sawe we the harbou-
 relle: and lodged the? or naked, and clo-
 thed the? or when sawe we the sycke,
 or in prison and came vnto the? And
 the kynge shall answer and say vnto
 them, verely I say vnto you, in as mo-
 che as ye haue done it vnto one of the
 lest of these my brethren, ye haue done
 it to me.

Then shall the kynge saye vnto
 them that walbe on the lyfte hand: de-
 parte from me ye coursed, into euer-
 lastyng fyre: whiche is prepared for
 the deuyl and his angels. For I was
 an hungred, and ye gaue me no meate.
 I thirsted, and ye gaue me no drynke.
 I was harbourelle, and ye lodged me
 not. I was naked, and ye clothed me
 not. I was sycke and in prison, and ye
 visyted me not.

Then shall they also answer him
 sayinge: master, when sawe we the an
 hungred, or a thurst, or harbourelle,
 or naked, or sycke, or in prison, & dyd
 not mynister vnto the? The shall he an-
 swere them & saye: Verely I saye vnto
 you in as moche as ye dyd it not to
 one of the lest of these, ye dyd it not
 to me. And these shall goo into euer
 lastyng payne: and the ryghteous in-
 to lyfe eternall. ¶

C The Magdalen anoynteth Christ.
 They eat the Easter lambe & the soup-
 per of the L O R D E, Christ prayeth
 in the garden, Judas betrayeth hym,
 Peter synneth of Malcus eare, Christ
 is accused by false wytnesses, Peter
 denyeth hym.

C The. xxvi. Chapter.

And it came to passe, when Jesus A
 had synysmed all these sayinges, Mar. xxi. a
 he sayd vnto his disciples: ¶ * ye know Luk. xxi. a
 that after two dayes shall be ester, and
 the sonne of man shall be deliuered to
 be crucified. Then assembled to ged-
 der the chiefe prestes and the scribes
 and the elders of the people to the pa-
 lice of the hye preste, called Cayphas,
 and helde a counsell, how they myght
 take Jesus by sutteltye and kill him.
 But they sayde, not on the holy daye,
 lest any byproue aryse amoge the peo-
 ple. Whhen * Jesus was in Betha- Mar. xxi. a
 ny, in the house of Simon the leper, Luk. vii. a
 ther came vnto hym a woman, whiche
 had an alabaster boxe of precious oyme-
 nte, and powred it on his heed, as he
 sat at the boude. Whhen his disci-
 ples

D. iii. Plon

ples sawe that, they had indignation sayinge, what neded this waste? This oymment myght haue bene wet solde, and gyuen to the poore. Whhen Iesus vnderstode that, he sayde vnto them, why trouble ye the woman? She hath wrought a good worke vpon me. For ye shall haue poore folke alwayes with you, but me that ye not haue alwayes. And in that she casted this oymment on my body, she dyd it to bury me with all. Verely I say vnto you, whersoeuer this gospell shalbe preached throughe out all the worlde there shall also this that she hath done, be tolde for a me- moriall of her.

Then one of the twelue called Judas Iscariot went vnto y^e chefe p^res- byter, and sayd, what wyl ye gyue me, & and I wyl deliuer hym vnto you? And they apoynted vnto hym threty peces of syluer. And from that tyme he sought oportunitie to betraye hym.

* The fyrst daye of swetebyed the disciples came to Iesus sayinge vnto hym, whers wilt thou that we prepare for the to eate the paschal lambe?

And he sayd, go into the citie, to soche a man, & say to hym, the master sayeth my tyme is at hande, I wyl kepe myne Ester at thy house with my disciples. And the dyscyples dyd as Iesus had apoynted them, and made redy the Ester lambe.

* Whhen the euen was come he sate downe with the. And as they dyd eate, he sayd. Verely I saye vnto you, that one of you shall betraye me. And they were excedynge sorowfull, and began euery one of them to saye vnto hym, is it I master? He answered and sayde, he that deppeth his hande with me in the dyshe, the same shal betraye me. * The sonne of man goeth as it is writen of hym, but wo be to the man, by whom the sonne of man shall be betrayed. It had bene good for that mā, yf he had neuer bene borne. Then Judas whiche betrayed hym, answered and sayd, is it I master? He sayd vnto hym, thou hast sayd. As they dyd eate, Iesus toke byed and gaue thankes, brake it, & gaue it to the disciples, and sayd. * Take, eate, this is my body.

And he toke the cup, and thanked, & gaue it them, saying, drynke of it euery one. For this is my bloude of the newe testament, that shall be shed for many, for the remysson of synners. I

say vnto you. I wyl not drynke hence forth of this feure of the vyne tree, vntyl y^e day, when I shal drynke it new wth you in my fathers kingdome.

And whhen they had sayd grace, they went out into mounte Oliuete. Then sayd Iesus vnto them, all ye shalbe offended by me this nyght. For it is wyrtten. * I wyl smyte the shepheard and the shepe of the flocke shalbe scattered abrode. But after I am risen agayne, I wyl go before you into Galile. Peter answered, & sayd vnto hym though all men shulde be offended by the, yet wolde I neuer be offended. Iesus sayd vnto hym. Verely I say vnto the, that this same nyght before the cocke crowe, y^e shal deny me thretye.

Peter sayde vnto hym. * If I shulde dye with the, yet wolde I not deny the. Luk. xxi. d. Lykewyse also sayd all the disciples. Joh. xiii. d.

Then went Iesus with them into a place whiche is called Bethsemane, & sayde vnto the disciples, syt ye here whyll I go and praye yonder. And he toke wth hym Peter & the two sonnes of zebede, & began to wexe sorowfull & to be in an agonye. Then sayd Iesus vnto them, * My soule is heuy enen vnto the deeth. Cary ye here & watche with me. And he went a lytell aparte, & fel flat on his face, & prayed saying.

O my father, yf it be possyble, * let this cup passe from me, neuerthelesse, not as I wyl, but as thou wylt. And he came vnto the disciples & founde them a slepe, and sayd to Peter, what, coulde ye not watche wth me one houre, watch & pray y^e ye fal not into temptacion. The spyrite is wyllynge, but the fleshe is weake.

He went away once more & prayed, saying. O my father, yf this cup can- not passe awaye from me, but that I drynke of it, thy wyl be fulfilled. And he came & founde the a slepe agayne. For their eyes were heuy. And he left them & went agayne, & prayed y^e thrid tyme sayinge the same wordes. Then came he to his disciples & sayde vnto the. * Slepe hence forth & take youre youre rest. rest, Take hede the houre is at hande. This is an & the sonne of man shalbe betrayed in Ierony wh^{ch} to the handes of synners. Ryse, let vs che is one be goyng, beholde, he is at hande that thing spake shal betray me. Whyll he yet spake, & another lo, Judas one of the. came, & with hym a great multitude with swerdes. As here and saung, sent from the chefe p^resbyter & biddig the

Mar. xlii. b
Luk. xlii. a

Mar. xlii. b
Luk. xlii. a

Mar. xlii. c
Luk. xlii. b
Joh. xlii. c

Psal. xl.

I. Cor. xli. e
Luk. xlii. b
Mar. xlii. c

ach. xlii. d

Mar. xlii. c

Luk. xlii. d

Joh. xlii. d

Mar. xlii. e

Joh. xlii. d

Luk. xlii. e

Mar. xlii. d

Slepe hēce

forth & take

yourre rest.

This is an

& the sonne of man

shalbe betrayed in

Ierony wh^{ch} to the

handes of synners.

Ryse, let vs che

is one be goyng, beholde,

he is at hande that

thing spake shal

betray me. Whyll

he yet spake, & another

lo, Judas one of the.

came, & with hym

a great multitude

Nepe he self and elders of the people. And he that nytyed & it betrayed hym, had gyuen a token, say had ben mo inge, whosoeuer I kysse, that same is re meter for he, lay handes on hym. And forth with the to haue all he came to Iesus, and sayd. Mayle gone about master, and kysed hym. And Iesus other busy. sayd vnto hym, frende; wherfore arte nes then to thou come. Then came they and layde tal to slepig handes on Iesus and toke hym. at th; tyme

And beholde, one of them whiche were with Iesus, stretched oute his hande and dyue his swearde, and stro- he a seruauit of the hye p[re]ste, and smote, of his eare. Then sayde Iesus vnto hym, put by thy sweerde into his sheathe. * For all that lay hande on the swearde, shall persylue with the swearde. Ethe[r] thynkest thou that I can not nowe praye to my father, and he shall gyue me moo then. xii. Legi- ons of angels? But howe then shulde the scriptures be fulfilled, for so must it be. The same tyme sayde Iesus to the multitude, ye be come oute as it were vnto a thefe, with swearbes and staues for to take me. I sate daylye teachyng in the temple amonge you, and ye toke me not. All this was done that the scriptures of the prophetes myghte be fulfilled. * Then all the disciples forsoke hym and fled. And they toke Iesus and led hym to Cay- phas the hye p[re]ste, where the scrip- tures and the elders were assembled. And Peter folowed hym a farre of, vnto the hye p[re]stes place, and went in, and sate with the seruantes to se the ende.

The chefe p[re]stes and the elders and all the counsell, soughte false wy- nesse agaynst Iesus, for to put hym to deeth, but founde none, in so moche that when many false wytnesses came yet founde they none.

At the last came two false wytnesses and sayde. This felowe sayde, I can destroye the temple of God, and bylde it agayne in thye dayes. And the chefe p[re]st arose, and sayde vnto hym, answerest thou nothyng? Howe is it that these beare wytnesse agaynst the? But Iesus helde his peas.

And the chefe p[re]ste answered, and sayd to hym. I charge the in the na- me of the lyuyng God, that thou tell us, whether thou be Chryst the sonne of God. Iesus sayde vnto hym, Thou

hast sayde. Neuerthelesse I saye vnto you. * Hereafter shall ye se the

sonne of man sytrynge on the ryghte hande of power, and come in the clowdes of the skye.

* Then the hye p[re]ste rent his clothes sayig: he hath blasphemed, what .g. nede we of any mo wytnesses? Beholde nowe ye haue hearde his blasphemy: what thyncke ye? They answered and sayde, he is worthy to dye. Then spat they in his face & buffetted hym with fistes. And other smote hym with the palme of theyr handes on the face, sayig: tell vs thou Chylle, who is he that smote the?

Peter sate without in the palace. And a damsell came to hym sayinge: Thou also wast with Iesus of Galile but he denyed before them all sayinge: I woot not what thou sayst. Whhe he was goone out into the pooche, another wenche sawe hym, and sayde vnto them that were there. This felowe was also so Iesus of nazareth. And agayne he denyed with an othe that he knewe the man. And after a whyle came vnto hym they that stode by & sayd vnto Peter, * suerly thou arte eu[e] one of the, for thy speache bewrayeth the. Then beganne he to curse and to sweare, that he knewe not the man. And immediately the cocke krew. And Peter remembred the wordes of Iesu which sayde vnto hym: before the cocke crows, thou shalt denye me thryse: & went out at the doores and wepe bitterly.

Chyiste is deliuered vnto Pilate. Judas hangeth hym selfe. Chyiste is crucifyed amonge theues. He dyeth & is buried. watchmen kepte the graue.

The xxvii. Chapter.

When the mornynge was come, all the chefe p[re]stes & the elders of the people helde a counsaile agaynst Iesus, to put hym to deeth, & brought hym bounde and deliuered hym vnto Pontius Pilate the debite.

Then when Judas whiche be- trayed hym, sawe that he was con- dempned, he repented hym selfe, and broughte agayne the thyrtye plates of syluer to the chefe p[re]stes and elders sayinge. I haue synned betray- inge the innocent bloude. And they sayde, what is that to vs? Se thou to that. And he caste downe the syluer plates in the temple and departed, & went and hounge hym selfe.

* Mar. xxiij. Luke. xxij. &

* Marck. xiiij. g. Luke. xxiij. & Joh. xviij. c.

* Mar. xxi. a. Lu. xxiij. a.

Christ is iudged.

Mathe w

Christ is crucified.

And the chiefe prestes toke þe syluer plates and sayde: it is not lawfull for to put them into þe treasure, because it is the pryce of bloude. And they toke counsell, and bought with them a potters felde to bury straungers in. wherfore þe felde is called the felde of bloud, but yll this daye, Then was fulfilled, that whiche was spoken by Jeremy the prophet sayinge: * and they toke sacha. xi. c. xxx. syluer plates, the pryce of him that was valued whom they bought of the chyldren of Israell, and they gaue the for the potters felde, as the Lorde appointed me. * Jesus stode before the debite: & the debite asked hym saying: arte thou the kyng of the Jewes? Jesus sayd vnto hym: Thou sayest. And when he was accused of the chiefe prestes & elders, he answered nothyng. Then sayde Pilate vnto hym: hearest thou not, how many thynges they lay agaynst the? And he answered hym to neuer a word: in so moche that the debite maruylled greatlye.

Mat. x. a.
Luk. xxi. a.
John.
xviii. f.

Mat. x. a.
John.
xviii. g.

At that feest, the debite was wonte to deliuer vnto the people a prisoner, whom they wolde desyer. He had then a notable prisoner called Barrabas. And whē they were gathered together, Pilate sayd vnto the: * whether wilt thou that I geue loofe vnto you Barrabas or Jesus whiche is called Christ? for he knewe wel, that for enuie they had deliuered hym.

whē he was set doune to geue iudgement his wyfe sent to him saying: haue nothyng to do with the iuste man. for I haue suffered many thynges this day in a dreame about hym. But the chiefe prestes and the elders had perswaded the people, that they shulde aske Barrabas, and shulde destroy Jesus. Then the debite answered & sayde vnto the: whether of these twayne wilt thou that I let loofe vnto you? And they sayde, Barrabas. Pilate sayde vnto them: what shall I do then with Jesus whiche is called Christ? They all sayd to him let him be crucified. Then sayd þe debite: what euill hath he done? And they cryed the more sayinge: let hym be crucified. Whē Pilate sawe that he preuailed nothing, but that more busines was made, he toke water and washed hys handes before the people

* His iudge confesseth of this iuste person, and that ye shal hym to be iuste. Then answered all the people and

sayde: his bloude be on vs, and on our chyldren. Then let he Barrabas loofe vnto them, and scourged Jesus, & deliuered hym to be crucified.

Then the souldiers of the debite toke Jesus vnto the comon hall, and gathered vnto hym all the company. And they strypped hym & put on hym a purpyle roobe, and platted a crowne of thornes and put vpon his heed, & a rede in his ryght hande: & bowed their knees before hym and mocked hym, sayinge: haile kyng of the Jewes: & spitted vpon hym, and toke the rede, and smote hym on the heed.

And when they had mocked hym, they toke the robe of him agayne, and put hys owne rayment on him, & led hym away to crucify him. And as they came out, they founde a man of Cyrene, named Simon: hym they compelled to beare his crosse. And when they came vnto the place, called Golgotha (that is to say, a place of deed mens skull) they gaue hym vineger to drinke mingled wth galle. And when he had tasted therof, he wolde not drinke.

Whē they had crucified him, they departed his garmentes, & dyd cast lottes: to fulfill that whiche was spoken by the prophet. * They deuyled my garmentes amonge the: and vpon my besture dyd cast lottes. And they sate and watched hym there, and they set by ouer hys heed þe cause of hys deeth wrytten. This is Jesus the kyng of the Jewes. * And there were two theuys crucified with hym, one on the ryght hande and another on the lyfte.

Psal. xxi. b.
Mat. xv. c.

They that passed by, reuyled hym wagginge theyr heedes and sayinge: thou that destroyest the temple of god & byldest it in thre dayes, saue thy selfe. If thou be þe sonne of god, come downe from the crosse. Lykenwys also the hye prestes mockinge hym wth the Scribes and elders sayde: he saued other, hym selfe he can not saue. If he be the kyng of Israell: let hym now come downe from the crosse, and we will beleue in him, he trusted in god, let hym deliuer him now, yf he will haue him: for he sayde, I am the sonne of god. That same also the theues whiche were crucified with hym, caste in his rethe..

Mat. x. c.
Luk. xxi. g.

From the syxte houre was there derkenes ouer all the lande vnto the nynt houre. And about the nynt houre Jesus cryed wth a loude voyce

The passion.

Mathew

The resurreccion xvii.

Fy boyce, sayinge: **Eli Eli lama asbatha:**
ci. ni. That is to saye: * my God, my
 God, why hast thou forsaken me? So
a. me of them that stode there, whē they
 herde that, sayde: This man calleth
 for **hēlias.** And streggh waye one of
 them ranne and toke a sponge and fyl-
 led it full of veneger, & put it on a rede
 & gaue hym to dryncke. Other sayde,
 let be: let vs se whether **hēlyas** wyl-
 l come and delyuer hym. **Iesus** cryed a
 gayne with a loude boyce and yelded
 vp the goost.

* Mar. xv d And behold the * bayle of the tē:
Lu. xxiiij. f ple dyd rent in twayne from the toppe
to the bottome, & the erth dyd quake,
and the stones dyd rent & graues dyd
open: and the bodies of many saynctes
which slept, arose and came out of the
graues after his resurrection, & came
into the holy citie, and appered vnto
* Marci. many * Whhen the Centurion & they
xv. c. that were with hym watchinge Iesus,
Lu. xxiiij. g. sawe the erth quake and those thinges
which happened, they feared greatly,
sayinge. Of a surete this was the sonne
of God.

* Mar. x. b. ne of God.
Lu. xxiij. g. * And many women were there, be-
holdinge hym a farre of, whiche folo-
wed Iesus from Galile, ministryng
vnto hym. Amonge which was Mary
Magdalen, and Mary the mother of
James and Ioses, and the mother of
* Marci. j. b. d. * When the euen
was come, there came a riche man of
Lu. xxiij. g. Aramathia named Ioseph, whiche mā
Jo. iij. g. also was Iesus dyscyppe. He went to
Pilate and begged the body of Iesus.
Then Pilate commaunded the bodye
to be delyuered. And Ioseph toke the
body, and wrapped it in a cleue lynnē
cloth, and put it in his newe tombe,
whiche he had hewen out, euen in the
rocke, and rolled a greate stone to the
doore of the sepulchre & departed. And

wylste the the fyrste. Pylate sayde vn-
to them. Take watchemen. Go and
make it as sure as ye can. And they
went and made the sepulchre sure with
watchemen, & sealed the stone. R
¶ The resurreccyon of Chryste. The
hye prestes gene f soldiers large mo-
ney to saye that Chryst was stolle out
of his graue. Chryst appeared to his
disciples, and sendeth them forth to
preache and to baptyse.

The xxviij. Chapter. **R**
The Sabbath daye at euē which A
dauneth the morowe after the A
sabboth, Mary Magdalen & the other L
Mary came to se the sepulchre. **I**

And beholde ther was a greate
erth quake. For the angel of the Lord
descended from heuen and came and
rowlled backe the stone fro the doze,
and sate byō it. Thys cōtēnaūce was
lyke lyghtnyng, & his raynēt whyte
as snowe. And for feare of hym the he-
pers were a slumnyed, and became as
deed men.

★ The angell answered and sayde to the women, feare ye not. I knowe þe ye seke Iesus which was crucified: he is not here: he is rysen as he sayd. Come, & se the place where þe Lorde was put: and go quickly and tell his disciples þe he is rysen from deeth. And beholde, he wyll go before you into Galyle, there ye shall se hym. Lo I haue tolde you. R

¶ And they departed quickly from Mar. xvi. h.
the sepulchre with feare & greate Joye:
and dyd runne to byring his discyples
worde. And as they wēt to tell his dis-
ciples: beholde. Iesus met thē saying: * Go meth
All hayle. And they came & held hym my brethre
by the fete and worshipped hym. Thē ec. p is now
sayde Iesus vnto them: be not afrayde. them p beles
Go & tell my * brethren, p they go fro ue in me, as
Galile, & there shall they se me. Wht on in Ro. viij. f
they were gone: beholde, some of the C
keepers came into the citie, and shewed
vnto the hye prestes, all the thinges p
were happened. And they gathered
them to gether with the elders, & toke
counsell, and gaue large money vnto
the souldiers sayinge: Saye that his
disciples came by nyght, and stole him
awaye whyll ye slept. And if this co-
me to the rulers eares, we wyl pease
hym, and saue you harmeles. And they
toke the money and dyd as they were
taught. And thys sayinge is noryed
amonge the Iewes vnto this daye. ¶

Then the xi. disciples wēt away to

John baptyst goeth before christ Marke.

Christ is tempted.

into Galile, into a mountayne where
Jesus had appoynted them. And whē
they sawe hym, they * worshipped hym.
But some of them doubted. And Jesus
came & spake vnto the sayinge All po-
wer is gyuen vnto me in heuen, & in
erth. So therfore & teache all naciōs,
baptysing them in the name of the fa-
ther, & the sonne, and the holy ghoſt:
Teachynge them to obserue al thing
what soeuer I comaūded you. And lo,
I am with you all waye, euen vntyll
the ende of the worlde. R

Here endeth the Gospel of S. Mathew

The Gospell of S. Marke.

The offyce of Ihon the baptist. The
baptyme of Christ, his fasting, his pa-
ching, & the calling of Peter, Andrew,
James & Ihon. Christ healeth the mā
w the burlene sprete, helpeth Peters
mother i lawe & clemeth the leper.

The fyrste Chapter.

A The begynnyng
of the Gospell of
Jesu Christe the sonne of
God, as it is writen in
the prophetes, & behold
I send my messenger be-
fore thy face which shall
prepare thy waye before
the boyce of a cryer in
the wyldernes & prepare ye



the waye of the Lord, make his pathes
streyght. Ihon dyd baptysen in the wy-
ldernes, & pache the baptyme of repe-
taunce, for the remissio of synnes. And
all the land of Iurie, & they of Ierusalem,
went out vnto hym, & were all bapty-
sed of hym in the ryuer Iordā, cōfessing
theyr synnes. Iohn was clothed w ca-
milles hert, & w a girdyll of a skyn a-
bout his loyns. And he dyd eate locustes
& wyld honny, & pached sayinge:
A stronger than I cometh after me, who-
se shoe latchet I am not worthy to stou-
pe doun & vnlose. I haue baptysed you
w water: but he shall baptise you w the
holy ghoſt. And it came to passe in

* John sawe those dayes, & Jesus cā frō Nazareth,
heuen opē, a cite of Galile: and was baptysed of
the sonne of Ihon in Iordā. And allone as he was
come out of the water: * Iohn sawe hea-
uen open, & the holy ghoſt descēdinge

vpō hym, lyke a doue. And thet cam a
boyce from heauen. Thou art my dere
sonne in whom I delyte.

And immediatly the sprete draue
hym into wyldernes: & he was there in
the wyldernes. xl. dayes, & was tēpred
of Satan, & was w wyld beestes. And
the angels ministred vnto hym. After
Iohn was takē, Jesus cam into Galile
paching the Gospell of the kyngdome
of God, & sayinge: the tyme is come, &
the kyngdome of God is at hande, re-
pent & belene the Gospell. As he wal-
ked by the see of Galile, he sawe Si-
mon and Andrew his brother, callinge
nettes into the see for they were fys-
hers. And Jesus sayde vnto the, folowe me,
& I will make you fyschers of mē. And
strayght waye, they forsoke theyr net-
tes & folowed hym. And when he had
gone a lytell farther thence, he sawe
James the sonne of zebede, & Iohn his
brother, euē as they were i the shyppe
mendinge theyr nettes. And anone, he
called the. And they leest theyr father
zebede in the shyppe with his hyred ser-
uautes, & wēt theyr waye after hym.

And they entered into Capernaū: &
streyght waye on the Sabbath dayes,
he entered into the synagoge & taught.
And they merueled at his learninge.
For he taught the as one that had po-
wer with hym, & not as the Scribes.

And there was in theyr Synagoge
a man bered with an burlene sprete,
that cryed sayinge: let be, what haue
we to do with the thou Jesus of Na-
zareth? Arte thou come to destroye
vs? I knowe the what thou arte, euen
that holy of God. And Jesus rebuked
hym sayinge, holde thy peace and come
out of hym. And the burlene sprete tare
hym & cryed with a loude boyce, & ca-
me out of hym. And they were al ama-
sed, in so moche that they demaunded
one, of another amonge them selues
sayinge: what thinge is this? & what

newe doctrine is this? For he com-
maūderth the foule spites w power,
and they obeye hym, And immediatly
his fame speed abroad through oute
all the region borderynge on Galile.

And forth with, allone as they were
come out of the Synagoge, they en-
tered into the house of Symon and
Andrew, with James and Iohn. And it
then be-
Synons mother in lawe lay syche of olde?
a feuer. And anone they tolde hym
of her. And he came and toke her by
the hande

Mal. iii. a

Isa. xl. a.

Locusts, lo-
he in Mat.
iii. a.

* What
newe doctri-
ne is this?
It was the
new, & now
after. xv. c.

xv. c.
is yet new,
when will
be
of olde?

The leper is cleansed.

Marke

Christ eateth w publicans xviii.

the hande and lyfte her by: and the fe-
ner forsoke hy: by and by: and we
impynted vnto them. And at euen
when the sonne was downe, they
brought to him al that were dyscaised,
and them that were possessed with de-
uyls. And all the cytie gathered toget-
her at the doze, and he healed many
were sycke of dyuers dysleases. * And
he cast out many deuyls, & suffred not
deuyls to speake, because they knewe
him. And in the morning very early, Je-
sus arose and went out into a solitary
place, and there prayed. And Symon
and they that were with hym folowed
after hym. And when they had founde
hym, they sayde vnto him: al men seke
for the. And he said vnto the: let vs go
into the next toun, that I may preche
there also: for truly I came out for
purpose. And he preached in theyr Si-
nagoges, throughtout al Galile, & cast
the deuyls out.

Mat. viii. a
Luk. v. c. And ther
came a leper to hym, beseechynge hym,
and kneeled doune vnto hym, & sayd to
hym: yf thou wylt, thou canst make
me cleane. And Jesus had compassion on
him, and put forth his hande, touched
him, and sayde to hym: I wyl, be thou
cleane. And asone as he had spokē, im-
mediatly the leprosy departed from him,
& sent hym away forth with & sayd vn-
to hym: Se thou saye nothyng to any
man: but get the hence, & shewe thy selfe
to the p[re]ste, & offer for thy cleansing,
those thinges whiche Moyses comma[n-
ded, for a testimony vnto them. But
he (asone as he departed) beganne to
tel many thinges, & to publishe the dede:
in so moche that Jesus could no more
openly entre into the citie, but was
out in desert places. And they cam to
him from euery quarter.

¶ The healeth the man of the palsy, cal-
leth Leui the customer, eateth w open
synners, and excuseth his dyscyples.

¶ The. ii. Chapter.

Mat. ix. a
Luk. vi. d. After a fewe dayes, he entred in
to Capernaum agayne, & it was
noyled the he was in a house. And anon
many gathered together, in so moche
that now ther was no rouse to recei-
ue them, no not so moche as aboute
the doze. And he preached the worde
vnto them. And there came vnto hym
that brought one sycke of the palsy
borne of four men. And because they
could not come nye vnto hi for p[re]sle,
they vncouered the rofe of the house

where he was. And whē they had bro-
ken it open, they let downe the beed whe-
re in the sycke of the palsy laye. Whē
Jesus sawe theyr fayth, he sayd to the
sycke of the palsy, & sonne thy synnes
are forgiven the.

And ther were certayne of the Scry-
bes syttinge there, and reasonynge in
theyr hertes: howe doeth this felowe
so blasphemē? Whō can forgue syn-
nes, but God only? And immediatly
when Jesus perceaued in his sp[irit]e
they so reasoned in the selues, he sayd
vnto them: why thinke ye soche thyn-
ges in your hertes? Whether is it ea-
sye to saye to the sycke of the palsy,
thy synnes are forgiven: or to saye
arise take up thy beed, and walke? *
That ye may knowe that the sonne of
man hath power in erth to forgue syn-
nes, he spake vnto the sycke of the pal-
sy: I say vnto the, arise and take up
thy beed, and get the hence into thine
owne house. And by & by he arose, toke
up the beed, and went forth before the
all: in so moche that they were ama-
sed, and glorified God sayinge: we
neuer sawe it on this fashion.

And he went agayne vnto the see, &
all the people resorted vnto hym, and
he taught them. And as Jesus passed
by, he sawe Leui the sonne of Alpha-
syt at the receypte of custome and sayd
vnto hym: folow me. And he arose &
folowed him. * And it cam to passe, as
Jesus sat at meate in his house, many
publicans and synners sate at meate
also w Jesus & his disciples. For there
were many that folowed him. And when
the Scribes & Pharises sawe him eate
w publicans & sinners, they sayde vnto
his disciples: how is it, that he eateth
& drinketh wth publicans & synners?
Whē Jesus hearde that, he sayd vn-
to the: * The whole haue no nede of
the physician, but the sycke. I cam not
to call the ryghte, but the sinners to re-
pente. And the disciples of John &
Pharises dyd faste: & therfore came
and sayde vnto hym. Whyy do the dis-
ciples of John & of the Pharises faste
and thy disciples faste not. And Jesus
sayde vnto them: can the chyldren of a
weddyng faste, whils the bydgrome
is wth them. As longe as they haue
the bydgrome wth them, they can not
faste. But the dayes wyl come when
the bydgrome shalbe taken from the
& then shal they faste in those dayes.

Mat. ix. a
Luk. v. c.

Mat. ix. a
Luk. v. c. f.

Mat. ix. b.
Luk. v. f.

* Then

¶ The

¶ The

John baptyst goeth before christ Marke.

Christ is tempted.

Mar. xvi. d into Galile, into a mountayne where Jesus had appoynted them. And whē they sawe hym, they * worshipped him. But some of them doubted. And Jesus came & spake vnto the sayinge All power is gyuen vnto me in heuen, & in erth. So therfore & teache all naciōs, baptisying them in the name of the father, & the sonne, and the holy ghost: Teachyng them to obserue al thinge what soeuer I comaūded you. And lo, I am with you all waye, euen vntyll the ende of the worlde. R

Here endeth the Gospel of S. Mathew

The Gospel of S. Marke.

¶ The offyce of Ihon the baptist. The baptyme of Christ, his fasting, his paching, & the calling of Peter, Andrew, James & Ihon. Christ healeth the mā in the buclene spere, helpeth Peters wother i lawe & cleseth the leper.

¶ The fyrste Chapter. R



A The begynnyng of the Gospel of Jesu Christe the sonne of God, as it is writen in the prophetes, * behold I send my messenger before thy face which shall prepare thy waye before thee. The voyce of a cryer in the wyldernes * prepare ye

the waye of the Lorde, make his pathes streygth. Ihon dyd baptise in the wyldernes, & pache the baptyme of repentance, for the remission of synnes. And all the land of Iurie, & they of Ierusalem, went out vnto hym, & were all baptised of hym in the ryuer Iordā, cōfessing theyr synnes. Iohn was clothed in camelles hert, & in a gerdyll of a skyn about his loyns. And he dyd eate locustes & wyld be hony, & pached saying: A stronger than I cometh after me, whose shoe I latchet I am not worthy to stoupe downe & vnlose. I haue baptised you in water: but he shall baptise you in the holy ghost. And it came to passe in those dayes, that Jesus came fro Nazareth, a citie of Galile: and was baptised of Iohn in Iordā. And asone as he was come out of the water: * Iohn sawe heauen open, & the holy ghost descēdinge

vpō hym, lyke a doue. And ther cam a voyce from heauen. Thou art my dere sonne in whom I delyte.

And immediatly the spere draue hym into wyldernes: & he was there in the wyldernes. xl. dayes, & was tēpted of Satan, & was in wyld beestes. And the angels ministred vnto hym. After that was sent of God to be the saviour of all, Iohn was taken, Jesus cam into Galile vtour of all paching the Gospel of the kyngdome of God, & sayinge: the tyme is come, & leue in him the kyngdome of God is at hande, repent & beleue the Gospel. As he walked by the see of Galile, he sawe Simon and Andrew his brother, callinge nettes into the see for they were fshers. And Jesus sayde vnto the, folowe me, & I wyll make you fshers of mē. And strayght waye, they forsoke theyr nettes & folowed hym. And when he had gone a lytell farther thence, he sawe James the sonne of zebede, & Iohn his brother, euē as they were in the shyppe mendinge theyr nettes. And anone, he called the. And they leest theyr father zebede in the shyppe with his hyred seruautes, & wēt theyr waye after hym.

And they entred into Capernaū: & streyght waye on the Sabboth dayes, he entred into the synagoge & taught. And they merueled at his learnyng. For he taught the as one that had power with him, & not as the Scribes. And there was in theyr synagoge a man bereft with an buclene sperte, that cryed sayinge: let be, what haue we to do with the thou Iesus of Nazareth? Arte thou come to destroye vs? I knowe the what thou arte, euen that holy of God. And Iesus rebuked hym saying, holde thy peace and come out of hym. And the buclene sperte tare hym & cried with a loude voyce, & came out of hym. And they were all amazed, in so moche that they demaunded one of another amonge them selues saying: what thinge is this? What newe doctrine is this? For he cometh maūderth the foule spertes in power, & they obeye hym, And immediatly It was this his fame spread abroad through oute all the region borderynge on Galile.

And forth with, asone as they were come out of the synagoge, they entred into the house of Symon and Andrew, with James and Iohn. And it then be Symons mother in lawe lay sycke of olde: a feuer. And anone they tolde hym of her. And he came and toke her by the hande

Mal. iii. a

Esa. xl. a.

Locusts, locusts in Mat. iii. a.

* Iohn sawe those dayes, that Jesus came fro Nazareth, a citie of Galile: and was baptised of Iohn in Iordā. And asone as he was come out of the water: * Iohn sawe heauen open, & the holy ghost descēdinge

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The leper is cleansed.

Marke

Christ eateth w publicans xviii.

the hande and lyfte her by: and the fe-
ner forsoke hy: by and by: and we
impynted vnto them. And at euen
when the sonne was downe, they
brought to him al that were dysleas-
ed, and them that were possessed with de-

uyls. And all the citty gathered toget-
her at the doze, and he healed many
were sycke of dyuers dysleas. * And
he cast out many deuyls, & suffred not
deuyls to speake, because they knewe
him. And in the morning very early, Je-
sus arose and went out into a solitary
place, and there prayed. And Symon
and they that were with hym folowed
after hym. And when they had founde
hym, they sayde vnto hym: al men seke
for the. And he said vnto the: let vs go
into the next town, that I may preche
there also: for truly I came out for
purpose. And he preached in theyr Si-
nagoges, throughout al Galile, & cast
the deuyls out.

And ther came a leper to hym, beseechynge hym,
and kneled downe vnto hym, & sayd to
hym: yf thou wilt, thou canst make
me cleane. And Jesus had compassion on
him, and put forth his hande, touched
him, and sayde to hym: I will, be thou
cleane. And as sone as he had spokē, im-
mediatly the leprosy departed from him,
& sent him away forth with & sayd vn-
to hym: Se thou saye nothyng to any
man: but get the hence, & shewe thy selfe
to the p̄este, & offer for thy cleansing,
those thynges whiche Moyses commaun-
ded, for a testimoniall vnto them. But
he (as sone as he departed) beganne to
tel many thynges, & to publishe the de-
ede: in so moche that Jesus could no more
openly entre into the cite, but was
out in desert places. And they cam to
him from euery quarter.

The healeth the man of the palsy, cal-
lerh Leui the customer, eaterh w open
synners, and excuseth his dyscyples.

The. ii. Chapter.

After a fewe dayes, he entred in
to Capernaum agayne, & it was
noysed that he was in a house. And anon
many gathered together, in so moche
that now ther was no roume to recei-
ue them, no not so moche as aboute
the doze. And he preached the worde
vnto them. And there came vnto hym
that brought one sycke of the palsy
borne of four men. And because they
could not come nye vnto hi for prease,
they vncouered the rofe of the house

where he was. And whē they had bro-
ken it open, they let downe the beed wher
in the sycke of the palsy laye. Whē
Jesus sawe theyr fayth, he sayd to the
sycke of the palsy, & sonne thy synnes
are forgiven the.

And ther were certayne of the Scry-
bes syttinge there, and reasonynge in
theyr hertes: howe doeth this felowe
so blasphemē? Whō can forgue syn-
nes, but God only? And immediatly
when Jesus perceaued in his sprete
they so reasoned in the selues, he sayd
vnto them: why thynke ye soche thyn-
ges in your hertes? Whether is it ea-
syer to saye to the sycke of the palsy,
thy synnes are forgiven: or to saye
arise take up thy beed, and walke? *
That ye may knowe that the sonne of
man hath power in erth to forgue syn-
nes, he spake vnto the sycke of the pal-
sy: I say vnto the, arise and take up
thy beed, and get the hense into thyne
awne house. And by & by he arose, toke
up the beed, and went forth before the
all: in so moche that they were ama-
sed, and glorified God sayinge: we
neuer sawe it on this fashion.

And he went agayne vnto the see, &
all the people resorted vnto hym, and
he taught them. And as Jesus passed
by, he sawe Leui the sonne of Alphaey
syt at the receyte of custome and sayd
vnto hym: folow me. And he arose &
folowed him: * And it cam to passe, as
Jesus sat at meate in his house, many
publicans and synners sate at meate
also w Jesus & his disciples. For there
were many that folowed him. And when
the Scribes & Pharises sawe him eate
w publicans & synners, they sayde vnto
his disciples: how is it, that he eateth
& drinketh with publicans & synners?

When Jesus hearde that, he sayd vn-
to the: * The whole haue no nede of
the physician, but the synners. I cam not to
call the ryghte, but the synners to re-
pente. And the disciples of John &
the Pharises byd faste: & therefore came
and sayde vnto hym. Why do the dis-
ciples of John & of the Pharises faste
and thy disciples faste not. And Jesus
sayde vnto them: can the chyldren of a
weddyng faste, whils the bydgrome
is with them. As longe as they haue
the bydgrome with them, they can not
faste. But the dayes wyl come when
the bydgrome shalbe taken from the
& then shal they faste in those dayes.

Luk. b. d.

Math. ix. a.
Luk. b. e.

Mat. ix. a.
Luk. b. e. &
ch. f.

Mat. ix. b.
Luk. b. f.

* Then

Ch. iii.

Aug

Luk. iii. g.
Mar. iii. b

Mat. viii. a
Luk. b. c.

Mat. ix. a.
Luk. vi. d.

The disciples eate corne

Marke.

Christ preacheth.

Mal they D Also no man sowerth a pece of newe fast, that cloth vnto an olde garment, for then is, so longe taketh he awaye the newe pece from as I am in the olde, & so is the rent worse. In like them they wyle, no man powreth newe wyne in: Mall not fea to olde vessels, for yf he do, the newe le & trouble wyne breaketh the vessels, & the wyne & great per rennerth out, & the vessels are marred. secucyon of But newe wyne must be powred into & world, but newe vessels.

when I am And it chaunced that he went thornaken from rowe the corne on the Sabbath day, & them then his disciples as they wente in they: Mall they waye, beganne to plucke the eares of fast, & is the corne. And the Pharises sayde vnto Mall ther hym, beholde, why do they on & Sabbath mourne, for both dayes that which is not lawfull: then they? And he sayde to them, haue ye neuer psecucyō & redde what Dauid dyd, when he had trouble Mal nede, and was an hongred bothe he & begynne. they that were with hym? Howe he went into & house of god in the dayes of Abiather the hye Preste, & dyd eate the halowed loues, which is not lawfull to eate, but for the Prestes onely, & gaue also to them which were with hym? And he sayde to them, the Sabbath was made for man, and not man for the Sabbath. wherfore the son of mā is lord euen of the Sabbath day.

The helpeth the man with the dyed hande, choseth his apostles, & casketh oute the vncleane spirite, whiche the Pharises ascribe vnto the deuyl. The brother, syster and mother of Christ.

The. iii. Chapter.

AND he entred agayne into the synagoge, & there was a mā there whiche had a * wyddred hande. And they watched hym to se, whether he wolde heale hym on & Sabbath day, that they myght accuse hym. And he sayd vnto the mā which had the wyddred hande, aryse & stande in the myddes. And he sayde to them, whether is it lawfull to do a good dede on & Sabbath dayes, or an euyl? to saue lyfe or hyl? But they helde theyr peace. And he loked rounde aboute on them angrily mournynge on the blyndnes of theyr hertes, and sayde to the man, * stretche forth thyne hande. And he stretched it oute. And his hande was restored, euen as whole as & other. * mat. xij. a
Luk. vi. c.

And the Pharises departed, and streyght way gathered a counsel, with them & belonged to Herode. agaynst hym & they myght destroye hym. And Jesus anoynted with his disciples to

the see. And a great multitude folowed hym from Galile & from Iewrye, & from Ierusalem, & from Idumea, & from beyonde Iordane, & they & dwelled aboute Tyre & Sidon a great multitude, which when they had herde what thynges he dyd, came vnto hym.

And he commaunded his dyscyples, that a mydd shulde wayte on hym, because of the people, lest they shulde thynge hym. For he had healed many, in so moche that they pleased vpon hym, for to touche hym as many as had plagues. And when the vncleane spirites sawe hym, they fel downe before hym, & cryed sayinge. Thou arte the son of God. And he straitly charged them & they shulde not vtter hym.

* And he went vp into a mountayne, and called vnto hym whome he wolde, & they came vnto hym. And he ordeyned the. xij. that they shulde be with hym, & that he myght sende the to preache, and that they myght haue power to heale synnelles, & to cast out deuyls. And he gaue Simon to name Peter. And he called James the sonne of zebede, & John James brother, and gaue them Bonarges to name, which is to say, the sonnes of thounder. And Andrew, & Philip, & Bartlemew, & Mathew, & Thomas, and James the sonne of Alphey & Taddeus, & Simō of Cane, and Judas Iscariot, which same betrayed hym.

And they came vnto an house, & the people assembled together agayne, so greatly & they had not leysar so much as to eate breed. And when they that longed vnto hym hearde of it, they went out to hold hi. For they thought he had bene belyde hym selfe. * And the Scribes whiche came from Ierusalem, sayd, he hath Belzebub, & by the power of the chefe deuyl, casketh oute deuyls. And he called them vnto hym, & sayd vnto them in synplytudes.

How can Satan dryue out Satan? For yf a realme be deuyled agaynst it selfe, that realme cannot endure. Or yf a house be deuyled agaynst it selfe, that house cannot contynue. So yf Satan make insurreccyon agaynst hym selfe and be deuyled, he cannot contynue but is at an ende. No man can entre into a stronge mānes house and take away his goodes, excepte he first bynde & stronge man & the spoyles his house. Verely I saye vnto you, all synners

* Mat. xij. b
Luk. vi. c.
Jehn. vi. a.

* Mat. x. a.

* Mat. xij. b
Luk. xi. c.

synnes shall be forgiven vnto mens chyldeyn & blasphemyn wherewith they blasphemyn. But he þat blasphemeth þat synne, shall neuer haue forgiveness, but is in daunger of eternal damnacyon, because they sayde, he had an vnclene spyte. Then came his mother & brethren, & stode without, & sent vnto hym & called hym. And the people sate aboute hym, & sayd vnto hym, behold thy mother & thy brethren seke the without. And he answered them saying, who is my mother & my brethren? And he looked rounde about on his disciples, whiche sate in compasse aboute hym: & sayde, beholde my mother & my brethren. For whosoener doeth the wyl of god, he is my brother my sister and my mother.

The parable of the sower. Chrysostome sylleth the tempest of the see, whiche obeyed hym.

The. iiii. Chapter.

And he began agayne to teache by the see syde. And there gathered together vnto hym moche people, so greatly þat he entred into a shyp, and sate in the see, & all the people was by the see syde on þe more. And he taught them many thynges in similitudes & vnto you sayd vnto them in his doctryne. That is, vnto hen to, behold, there went out a sower to sowe. And it fortuneth as he sowed are without þat some fell by the way syde, & the foule decepte & at les of the ayre came & deuoured it by. not curious. Some fell on stony grounde where it had not moche erth, & by & by sprang any thing þat by, because it had not depth of erth, praynerth to but as sone as the sonne was by it mā, is it ge caught heet, & because it had no rotig uē of my fa wydded away.

And some fell among the thornes, & the thornes grewe by & choked it, so þat goodnes to it gaue no frute. And some fell vpon stony & is þat spronge & grewe, & broughte forth, secrete of þat some thyrty folde, some lxxij folde. & kyngdome of some an hundred folde. And he sayde god, þat is of vnto them, he þat hath eares to heare, & gospel, in let hym heare.

And when he was alone, they that taught the were aboute hym with the. xii. asked kyngdome of hym of the similitude. And he sayd vnto god, whiche to the. To you is it gyuen to know is our righte the mystery of the kyngdome of God. But vnto them þat are without, shall all thynges be done in similitudes, & whiche they se they shal se, & not discerne, and whiche they heare, they shal heare, & not

understande, lest at any tyme they shuld tourne, & their synnes shulde be forgiven them. And he sayd vnto them, perceaue ye not this similitude? How then shulde ye understande all other similitudes. The sower sowerth þat wynde, & they that are by the ways syde, where synnes of the wynde is sowne, are they to whom chrysostome take. as sone as they haue herde it. Sate cometh immediatly, and taketh awaye þat is vnto the wynde þat was sowne in theyr hert. And lykewyle they that are sowne on the stony grounde, are they, whiche rūs & trust when they haue herde þat wynde, at once more i their receaue it with gladnes, yet haue no awn work rotos in them selues, & so endure but a thē i þat tyme, & auone as trouble & persecutiō & coulnes aryseth for the wordes sake, they fall of chrysostome, are immediatly. And they that are sowne among the thornes, are such as heare hē in parable the wynde, & the care of this worlde & bles, & is, all the disceptfulnes of ryches & the lust þat they haue of other thynges, entre in & choke the is euē as ob wynde, & it is made vnfrutfull. And sone & dar those þat were sowne in good grounde, he vnto the are they þat heare the wynde & receaue as though it, and byng forth frute, some thyrty they were i folde, some lxxij folde, some an hundred: paradied folde. And he sayd vnto the, is bles, whiche the candle lyghed to be put vnder a thinge god but a well, or vnder the table, & not rather to be put on a candlesticke? For there is nothyng so preuy, & shall not be opened, nether so secret, but that it shal come abroad. If any mā haue eare, they se, they to heare, let hym heare. And he sayde, walse & not vnto them, take hede what ye heare. Decerne. ec. with what measure ye mete, with the as it folow. same shall it be measured vnto you: eth in þat text gayne. And vnto you that heare, shall be gyuen. For vnto hym that hath, shal it be gyuen, & from hym that hath not, shall be taken awaye, euen that he hath.

And he sayd, so is the kyngdome of God, euen as yf a mā shulde sow seide in the grounde & shulde slepe & ryle by nyght & day: & the seide shulde sprynge and growe by, he nat ware. For the erth bynggeth forth frute of her selfe, fyrst the blade, then the eares, after þat full come in the eares. And as sone as the frute is broughte forth, anone he chrousteth in the syhell, because the heruest is come. And he sayd, where vnto shall we lyken the kyngdome of God, or what cōparyson shal we cōpare it? It is lyke a grayne of musterd seed, whiche when it is sowne in þe erth is the

The. iii. is the

is the leest of all sedes & be in the erth, but after that it is sowne, it groweth vp, and is greatest of all yerbes, & beareth great bryanches, so that the fowles of the ayre may dwell vnder the shadow of it.

And with many suche similitudes he preached the worde vnto them, after as they myght heare it. And without similitudis spake he nothyng vnto the. But whē they were aparte, he expounded all thynges to his disciples. And the same day when euen was come, he sayd vnto them, let vs passe ouer vnto the other syde. And they left the people and toke hym euen as he was in the shyp. And there were also with hym other shypes.

D And there arose a great storme of wynde, and dashed the waues into the shyp, so that it was full. And he was in the sterne a slepe on a pelowe. And they awoke hym, & sayd to hym. Master, carest thou not that we perishe? And he rose vp, & rebuked the wynde, & sayd vnto the see, peace and be still. And the wynde alayed, & there folowed a great calme. And he sayd vnto them why are ye so fearfull? How is it that ye haue no fayth? And they feared exceedingly, & sayd one to another, what felowe is this? For booth wynde and see obey hym.

The deliuered the possessed from the vnclane spirite, the woman from the bloudy yssue, and rayseth the captaynes daughter.

The .v. Chapter.

And they came ouer to the other syde of the see into the countre of the Gaderenites. And whē he was come out of the shyp, there met hym oute of the graues a man possessed of an vnclane spirite, which had his abydng among the graues. And no mā coulde bynde hym, no not with cheynes, because that when he was often bounde in fetters & cheynes, he plucked the cheynes a sundre, & brake the fetters in peces. Nether coulde any

* To wor man tame hym. And alwayes bothe shyp here, is nyght & day he cryed in the mountaynes, & in the graues, & bet hym selfe in the due stones. When he had spyed Iesus a noure & per farre of, he rāne & * worshypped hym, sayneth vnto & cryed with a loude voyce and sayd, to god, but what haue I to do with the Iesus the suche renes sonne of the most hest god? I requyre reue as p the in the name of god & thou torment

me not. For he had sayde vnto hym, sayneth vnto come out of the man & foule spirite. And to men as he asked hym, what is thy name? & he bowynge the answered sayng, my name is Legion, because we are many. And he prayed hym kyng of iude instantly, that he wolde not sende the tely away out of the countre.

And there was there nye vnto the mountaynes a great heerd of swyne fedynge, & al the deuyls besought hym sayng, sende vs into the heerd of swyne & we may enter into them. And anon Iesus gaue the leaue. And the vnclane spirites went out and entred into the swyne. And the heerd starteled, & rāne heedlyng into the see. They were about ii. M. swyne, & they were drowned in the see. And the swyne herdes fled & tolde it in the citie & in the countre. And they came out for to se what had happened, & came to Iesus, and sawe hym & was vexed with the fende & had the Legion, for bothe clothed & in his ryght mynde, and were afrayed. And they that sawe it tolde the, how it had happened to hym & was possessed of the deuyl, & also of the swyne. * And they began to praye hym, that he wolde departe from theyr costes.

And when he was come into the shyppe, he that had the deuyl, prayed hym that he myghte be with hym.

Howbeit Iesus wolde not suffre hym but sayd vnto hym, go home into thyne awne house and to thy frendes, and shewe them what great thynges the Lorde hath done vnto the, and howe he had compassyon on the. And he departed, and beganne to publyshe in the ten cytyes, what great thynges Iesus had done vnto hym, and al men bydmeruayle. And when Iesus was come ouer agayn by shyp vnto the other syde, moche people gathered to hym, & he was nye vnto the see. * And be-

D holde, there came, one of the rulers of the synagoge, whose name was Jairus & whē he saw hym, he fel dwone at his fete, & besought hym greatly sayng, my daughter lyeth at the poynt of deth I wold & woldest come & lay thy hand on her, & she myght be safe & lyue. And he went in hym, & moche people folowed hym, & thronged hym. And there was a certen womā, which was diseased of an yssue of bloude. xii. yerres, & had suffered many thynges of many phisicians, & had spent all she had, & felt none amēdement at al, but weped woyle and

Luke. viii. &
Mat. viii. d

Mat. ix. e.
Luke. viii. e

The womā is healed

Marke

Disciples are sent forth

xx.

and worse. when she had herde of Jesus, she came into the preace behynde hym & touched his garment. For she thought, yf I may but touche his clothes I shalbe whole. And streight way her founteyn of bloude was dyed bp, & she felt in her body, & she was healed of the plage. And Jesus immediatly felt in hym self, the vertue & went oute of hym, & tourned hym rounde aboute in & preace, & sayd, who touched my clothes? And his disciples sayd vnto hym feest & the people thrust the, & yet albest, who dyd touche me? And he looked rounde aboute, for to se her & had done that thyng. The womā feared & trembled (for she knewe what was done within her) & she came & fell downe before hym, & tolde hym the truth of every thyng, & he sayd to her. Daughter thy fayth hath made the whole, go in peace, and be whole of thy plage.

Mat. ix. c.
Luk. viii. g.
* Whyll he yet spake, there came fro the ruler of the Synagoges house certayne whiche sayd, thy daughter is deed, why diseasest thou & Master any further? As sone as Jesus herde that worde spoken, he sayde vnto the ruler of the Synagoge, be not afraid, onely beleue. And he suffred no man to followe hym more then Peter & James & John the brother of James. * And he came vnto the house of the Synagoge & sawe & wondring & them that wepte & wayled greatly, & went in & sayd vnto the, why make ye this a do & wepe? The mayden is not deed, but slepeth. And they laughd hym to scorne. The he put them all out & toke the father & the mother of the mayden, & them & were with hym, & entred in where the mayden lay, & toke the mayden by the hande, & sayd vnto her. Tabitha, cum, which is by interpretacion, mayden I saye vnto the, aryse. And streight the mayden arose, & went on her fete, for she was of the age of. xii. yeres. And they were astonied at it out of measure. And he charged them straitely that no man shulde know of it, and commaunded to gyue her meate.

* Christ sendeth his Apostles to heale them that were diseased. Of John and Herode. Of the v. loues & ii. sylues. And of the walkynge on the see.

The. vi. Chapter.

Mat. xiii. a
Luke. ix. b
* And he departed thence, & came into his awne countre, and his disciples folowed hym. And when

when the Saboth daye was come, he be gane to teache in the synagoge. And many that hearde hym were astonied, & sayd: fro whence hath he these thinges? & what wysdome is this that is gyue vnto hym: and suche vertues that are wrought by his handes? Is not this the carpenter Mar yes sonne & the brother of James and Ioses & of Juda & Simon? & are not his sisters here wth vs? And they were offended by hym. And Jesus sayde vnto the: a Prophet is not despised but in his awne countre, and tody only amonge his awne kynne, & amonge the thoughte in that are of the same household. And he sayd. Mat. x. a. coude there shewe no myracles, but I layd hys hand vnto a few syncke foulke & he healed them & he merueled at theyr unbeliefe. * And he went aboute by the a rodd, the tounes & laye on euery syncke, yet the terte chynge. And he called the twelue, & beset them to sende the two & two, & gaue them power ouer vnclene spertes. And forbydderth commaunded the, & they shulde take no thynge vnto theyr iorney save a rod. & by a rodde only, nether scrippe, nether byed nether mony i theyr purses, but shuld entere only by the good with sandals. And that they shulde shulde not put on two cootes. And he biterly put sayde vnto them: wher soeuer ye entre fro the al ca into an house, there abyde tyll ye departe thence. And whosoever shall not receaue you nor heare you, wher ye departe thence, make of the duste that is vnder youre fete, for a wytnesse vnto them. I saye verely vnto you, it shalbe easier for sodom & Gomorrah at the daye of iudgemēt, then for the cite. And they cast out many deuyls. And they annoynted many that were syncke with oyle, & healed them. And kynge Herode lesul for any herde of hi (for his name was spreade abroad) & sayd: John Baptist is risen agayne fro deeth, & therfore myracles se thiges are wrought by hi. Other said it is the thewhē thelias, & some sayd: it is a Prophet or as go to pche. one of the Prophetes. But when he rode hearde of hym, he sayde: it is mark exp. John whom I beheaded, he is risen singe chrys from deeth agayne.

* For Herode hym selfe had sent playntyge forth and had taken John, and bound ueth liberty hym and cast hym into prison for the to tak a rod rodias sake, whiche was his brother or a walkig Philippos wyfe. For he had maryed stactio case her. John sayde vnto Herode. It is the selfe shal not lawfull for the to haue thy wyfe when theyr wyfe. Herodias layde wayte were wery for hym,

John is beheaded

Marke.

v. lounes & ii. fyfthes

for hym, and wolde haue kylled hym, but he coulde not. For Herode feared John, knowing that he was a iust mā & a holy: and & gaue hym reuerence: and when he hearde hym, he dyd many thinges, and hearde hym gladly.

*** Mat. xiii. *** But when a convenient daye was
*** Gen. xl. c** come Herode, on his * hyrth daye made a supper to the lordes, captrayns & chiefe estates of Galile. And & daughter of the sayde Herodias came in and daunced, & pleased Herode & them & sate at bourde also. Then the kynge sayd vnto the mayde: aske of me what that thou wylt, and I wyl geue it the. And he swaie vnto hyr, whatsoeuer & what aske of me, I wyl geue it the, euē vnto the one halfe of my kyngdome. And he went forth and sayde to her mother: what Mall I aske? And she sayde: John Baptistes heed. And she came in streyght way with halfe vnto the kynge, and asked sayinge: I wyll: & thou geue me by & by in a charger, & heed of John Baptist. And the kyng was sorry: howbeit for his othes sake & for theyr sakes which sate at supper also, he wolde not put her beside her purpose. And immediately & kyng sent the hangman & commaunded his heed to be brought in. And he wēt & beheaded hym in the prison & brought hys hys heed in a charger, and gaue it to the mayden & then & mayden gaue it to her mother. And when his discipyls heard of it, they came and toke bp his body, and put it in a tombe.

*** Mat. xiii. *** And the Apostles gathered them selues together to Iesus, and told him al thynges, both what they had done, and what they had taught. And he sayde vnto them, come aparte into the wyldernes, and rest a whyle. For they were many commers and goers, that they had no leasure so moche as to eate. And he went by Mypp out of the way into a deserte place. But the people spyed them when they departed: & many knewe hym, and ranne afote thither out of all cyries, and came thither before them, and came together vnto hym. * And Iesus went out and sawe moche people, and had compassion on them, because they were lyke * shepe whiche had no sheperde. And he began to teache them many thynges.

*** Mat. ix. d**
*** Ezech. xliii. a**
And when the daye was now farre spent, hys disciples came vnto hym sayinge: this is a desert place, & now

& day is farre passed, let the departe, that they may go into & countrey round about and into the townes, & bye them breed: for they haue nothinge to eate. He answered & sayde vnto the: gyue ye the to eate. And they sayd vnto hi: Mall we goe bye. i. C. penyworth of bread, & gyue them to eate? He sayde vnto the: * howe many lounes haue ye, & so and loke. And when they had serched, they sayd fyue and two fyfthes. And he commaunded them to make the all lye downe by companies vpon the grene grasse. And they sate doune here arowe and there arowe, by hundredes & by fyfties. And he toke the v. lounes and the two fyfthes, and lokyd bp to heauen * and blessed and brake the lounes and gaue the to his disciples to put before the: and the two fyfthes he deuided amonge them all. And they all dyd eate, & were satisfied. And they toke bp twelue baskettes full of the gobettes & of the fyfthes. And they that ate were about fyue thousand men.

And streyght waye he caused his disciples to go into the Myppe, and to go ouer the water before vnto Bethsaida, whyll he sent awaye & people. * And allone as he had sent the awaye he departed into a mountayne to praye. And when euen was come & Myppe was in the middes of the see, & he alone on the lande and he sawe them troubled in rowyng, for the wynde was contrary vnto them. And aboute the fourth * quarter of the night, he came vnto them, walking bpō the see, and wolde haue passed by the. Whhen they sawe hym walkyng vpon the see, they supposyd it had bene a spyre and cryed oute: for they all sawe hym, and were a frayd. And a none he talked to them and sayde vnto them: be of good chere, it is I, be not afrayed. * And he went bp vnto them into the Myppe & the wynde ceased, and they were loze amased in the selues beyonde measure, and marueyled. For they remembered not, of the lounes, * because theyr hertes were blinded.

And they came ouer, & went into & lande of Genesareth, & drew by into & hauen. And allone as they were come out of & Myppe, streyght they knewe hym, and ranne forth through out all the regyon rounde about, and began to cary about in beddes all that were syche, to the place where they heard

*** Mat. xiii. b**

*** Marc. vii. a.**

*** Blessed, & is, he gaue thankes.**

*** Mat. xliii. c**

*** Mat. xliii. c**
*** John. vi. b**

*** The. iiii. quarter is & iii. watche as in Mat. xliii. c.**

*** Mat. xliii. d**

*** Mat. vi. c.**

Eatynge wth vnwashed handes. Marke what it is þ^e defyleth a mā. xxi.

hearde tell that he was. And whyther soeuer he entred into townes cyties, or villages, they layde their sycke in the streates, and prayed him þ^e they might touche, & it were but the edge of his besture. And as many as touched him, were safe.

¶ The discipl^e eate wth vnwashed handes. The commaundement of God is trasgressed by mannes tradicions. Of the womā of Syrophenicā. Of þ^e Saboth

The viii. Chapter.

Mat. xxi. a. **A**nd the Pharisees came together vnto him, & dyuers of the Scribes which came from Jerusalem. And when they sawe certeyne of his disciples eate bread with common handes (that is to say, wth vnwashed handes) they complained. For the Pharisees and all þ^e Jewes, excepte they washed their handes ofte, eate not, obseruynge the tradicions of the elders. And when they come from the market, excepte they wash, they eate not. And many other thynges ther be, which they haue taken vpon them to obserue, as the washing of cuppes & cruces, and of brāsen vessels and of tables.

B Then asked him the Pharisees and Scribes why walke not thi discipl^e according to the tradicions of the elders, but eate bread with vnwashed handes? He answered and sayd vnto them: wel prophesied Esaias of you ypocrites, as it is wyrtē: * This people honoureth me with theyr lippes, but theyr herte is farre from me: In vayne they worship me, teachinge doctrines which are nothinge but the commaundementes of men. For ye laye the commaundement of God aparte and obserue the tradicions of men, as þ^e washing of cruces & of cuppes, & many other suche lyke thynges ye do.

And he sayde vnto them: well, ye cast a syde the commaundement of God, to mayntayne youre awne tradicions.

Exod. xx. b. * For Moses sayde: honoure thy father and thy mother: and whosoouer **Deut. b. b.** curseth father or mother, let hym dye **Eph. vi. a.** for it. But ye saye: a man shall saye to **Exod. xxi. c.** father or mother Corban: whych is: þ^e **Leuit. xx. b.** I prouer. xx. b. thou desyst of me to helpe the with is geuen God. And so ye suffre him no more to do ought for his father or his mother makynge the worde of God of none effecte, though youre awne tradicions which ye haue ordeyned. And many suche thynges do ye.

And he called all the people vnto hym, and sayde vnto them: herken vnto me, euery one of you & vnderstande. **Mat. xxi. b.** * There is nothyng without a man that can defyle hym when it entreteth in to hym: but those thynges which procede out of hym, are those which defyle the man. If eny man haue eares to heare, let hym heare. And when he came to house away from the people, his disciples asked hym of the synilitude. And he sayde vnto them: are ye so without vnderstandynge? Do ye not yet perceaue, that what soeuer thyng cometh without, entreteth in to a man, it can not defyle him, because it entreteth not into his hert, but into the belly: & goeth out into the draught that purgeth out all meates?

And he sayde: that defyleth a man which cometh out of a man. For fro within, euen out of the hertes of men procede euill thoughtes, aduoutry, fornication, murther, theft, couetousnes, wickednes, deceyte, vncleannes, & a wycked eye, blasphemy, pryde, folyes: all these euill thynges come fro within, and defyle a man. * And from thence he rose, and went into the borders of Tyre & Sydon: & entred into an house, and wold that no man shuld haue knowe. But he could not be hyde. For a certayne woman whose daughter had a foule spryte hearde of hym & came and fell at his fete. The woman was a Greke out of Syrophenicā, & she besought hym that he wolde caste out þ^e deuyl out of her daughter. And Jesus sayde vnto her: let the chyldren fyrst be feed. For it is not meate to take the chyldrens breed, and to caste it vnto whelpes. She answered & sayde vnto him: euen so Master, & neuerthelesse, the whelpes also eate vnder the table of the chyldrens cromes. And he sayde vnto her: for this sayinge go thy way, the deuyl is gone out of thy daughter. And when she was come home to her house, she founde the deuyl departed, and her daughter lyinge on the bed.

Mat. xxi. c. * And he departed agayn from the costes of Tyre and Sydon, and came vnto the see of Galile thorow the myddes of the costes of the .x. cyties. And they brought vnto hym one that was deffe and stambled in his speche, and prayed him to put his hande vpon him. And he toke hym a syde from the people, and

Iple, and put his fyngers in his eares and dyd lpyt & touched his tounge & loked bp to heauen & sighted, & sayde vnto hym: Ephata, that is to saye, be opened. And strepght waye his eares were opened, & the string of his tounge was loosed and he spake playne. And he comaunded them that they shuld tell no man. But the more he forbad them, so moche & more a greate deale they publyshed it: and were beyonde measure astonysed, sayinge: * He hath done all thynges well, & hath made boorth the deffe to heare and the domme to speake. &

Mat. i. d.

Gene. i. d.

Ecc. xxxi. c.

The myracle of the leuē loues. The Pharises aske a signe. The leuē of & Pharises. The blynde receaueth his syght.

The. viij. Chapter.

Mat. x. d.

In the dayes whē ther was a very greate compaigny, & had nothyng to eate, Iesus called his disciples to hym and sayde vnto them: I haue compassion on this people, because, they haue nowe bene with me. iij. dayes, & haue nothyng to eate: and yf I shulde sende thē away fastyng to their awne houses, they shulde faynt by the waye.

* Tob. xii. j.

Esa. lx. a.

* For diuers of them came fro farre. And his disciples answered him, where shuld a man haue breade here in the wyldernes to satysfie these? And he asked them: how many loues haue ye? They sayde, seuen. And he comaunded the people to syt doune on the grounde. And he toke &. vij. loues, gaue thāk, brake and gaue to his disciples, to set before them. And they dyd set thē before the people. And they had a fewe small fishes. And he blessed them and comaunded them also to be set before thē. And they dyd eate & were suffised. And they toke vp of & broke meate & was left. vij. baskettes full. And they & dyd eate, were i. nōther aboute fower thousand. And he sent them awaye. &

* Mat. x. d.

Luk. ix. c.

John. vi. d.

And a none he entred into a shyp with his disciples, and came into the parties of Dalmanutha. * And the Pharises came forth, and beganne to dispute with hym, sekynge of hym a sygne from heauē and temptyng hym. And he syghed in his spere & sayd: why doth this generaciō seke a signe? Wersly I saye vnto you, ther shall no signe be gyuen vnto this generacyon. And he left them and went into the

shyp agayne, & departed ouer & water.

And they had forgotten to take brede with thē, nether had they in the shyp with them more then one loofe. And he charged them sayinge.

* Take hede, and beware of the leuē of Pharises, and of the leuē of Herode. And they reasoned among thē selues sayinge: we haue no brede. And when Iesus knewe that, he sayde vnto them: why take ye thought because ye haue no brede? perceauē ye not yet, nether vnderstand? haue ye your hertes yet blynded? haue ye eyes and se not? and haue ye eares and heare not? do ye not remembre? When I brake. b. lo. ues amonge. b. M. how many baskettes full of broken meate toke ye vp? They sayd vnto hym, twelue. When I brake. vij. amonge. iij. M. howe many baskettes of the leuinges of broke meate toke ye vp? They sayde, seuen. And he sayd vnto them: howe is it that ye vnderstande not? &

Mat. x. d.

Luk. xii. a.

Mat. vi. e.

John. vi. a.

Mat. x. d.

Mat. vii. a.

* And he came to Bethsayda, and they brought a blinde man vnto hym, and desyred hym to touche hym. And he caught the blynde by the hande, and lead hym out of the toun, and spat in his eyes & put his handes vpon hym, and asked hym whether he sawe ought. And he loked bp and sayd: I se the mē for I se thē walke, as they were trees. After that he put his handes agayn vpon his eyes, and made hym see. And he was restored to his sight, and sawe euery mā clerly. And he sent hym home to his house sayinge: nether go into & toun, nor tell it to eny in & toun. &

* Mat. x. d.

Luk. ix. c.

* And Iesus went out and his disciples into the tounes that lōge to the citie called Cesarea Philippi. And by the waye he asked his disciples sayinge whō do men saye that I am? And they answered: some saye that thou arte John Baptist: some saye Helyas: and some one of the Prophetes. And he sayde vnto them: but whō saye ye that I am? * Peter answered and sayde vnto hym thou arte very Christus. And he charged them, that they shuld tell no man it. And he beganne to teache them, howe that the sonne of man must suffre many thynges, and shulde be reproued of the elders and of the hye Priestes & Scribes & be kylled, & after thre dayes aryse agayne. And he spake that sayenge openly. And Peter toke hym a syde, & begā to chide hym.

Mat. x. d.

Luk. ix. c.

John. vi. d.

D

Then

The transfiguration

Marke

The Scribes dyspute

.xlii.

Then he turned aboute, & looked on his disciples, & rebuked Peter saying. Go after me Satā. For thou sauerest not the thynges of God, but the thynges of men.

Mat. x. b. * And he called the people vnto
and. x. d. hym, wyth his disciples also, and sayd
Luk. ix. c. vnto them. Whosoener wyll folowe

me, let hym forsake hym selfe & take
vp his crosse, and follow me. For who
Luk. xii. d. soeuer wyll saue hys lyfe, shall lose it.

Joan. vi. c. But whosoener shall lose hys lyfe for
my sake & the Gospels, the same shall
saue it. What shall it profet a mā, yf he
shuld winne all the world and lose his
awne soule? or els what shall a man ge

ue to redeme his soule agayne? Whoso-
euer therfore shall be ashamed of me
and of my wordes, amonge this ad-
nourous and synfull generation: of
hym shall I sonne of man be ashamed,
when he cometh in the glorie of hys
father with the holy angels. And he
sayde vnto them: Verely I saye
vnto you: There be some of them that
stande here, whiche shall not taste of
deeth, tyll they haue sene the kyngdo-
me of God come with power.

The transfiguration The lunaticke
is healed. The disputacion who shuld
be the greatest Offences are forbydde.

The. ix. Chapter.

Mat. xlii. a. **A**nd after. vi. dayes Iesus toke
Luk. ix. d. Peter, James and John, & ledde
them vp into an hye mountaine out of
the way alone, and he was transfigu-
red before them. And his raiment dyd
shyne, & was made very whyte, euē as
snowe: so white as no fuller can make
byd on the erth. And there apered vn-
to them helyas with Moses: and
they talked with Iesu. And Peter an-
swered & sayd to Iesu: Master here
is good beyng for vs, let vs make iii.
tabernacles, one for the, one for Mo-
ses, and one for helyas. And yet he
wyst not what he sayde: for they were
afrayde. And ther was a cloude that
Mat. iii. d. shadowed them. And a voyce came
and. xlii. b. out of the cloude sayinge: * Thys
Luk. iii. c. is my deare sonne, heare hym. And
Mat. i. b. sodenly they looked rounde aboute
them, and sawe no more then Iesus
only with them.

And as they came downe from the
hyll, he charged them, that they shulde
tell no man what they had sene tyll
the sonne of man were risen from deeth

agayne. And they kepte that sayinge
with them, and demaunded one of ano-
ther, what the sayinge from deeth
agayns shulde meane? And they asked
hym saying: why then Saye the Scry-
bes, that helyas muste fyrst come? He
answered and sayde vnto them: * He-
lyas verely shall fyrst come and restore
all thynges. And also the sonne of
man as it is wyrtten, shall suffre ma-
ny thynges and shalbe set at nought.
Moreouer I say vnto you that helyas
is come, and they haue done vnto him
whatsoener pleased them * as it is
wyrtten of hym.

* And he came to his dysciples * **Esai. liii.**
& sawe moche people aboute them, & a.
the Scribes dysputyng with them: **Psal. xxi. a.**
And streyght waye all the people whē
they behelde hym, were amazed and b.
ran to hym, and saluted hym. And he
sayde vnto the Scribes: what dyspute
ye wyth them? * * And one of
the companye answered and sayde: C.
Master I haue brought my sonne
vnto the, which hath a domme spyte.
And whensoever he taketh hym, he
teareth him, and he someth, and gnas-
meth with hys tethe, and pyneth
awaye. And I spake to thy dysciples
that they shulde caste hym oute, and
they coulde not.

He answered hym and sayde: O
generacion without fayth, how longe
shall I be with you? Howe longe shall
I suffice you? Blynge hym vnto me.

And they brought hym vnto hym.
And asone as the spyte sawe hym, he
tare hym. And he fell downe on the
grounde malowynge and somynge.
And he asked hys father howe longe
is it ago, sens this hath hapened
hym? And he sayde, of a chyld: and
ofte tymes casteth him into the fyre,
and also into the water, to destroy him.
But yf thou canst do any thyng,
haue mercy on vs, and helpe vs.

And Iesus sayde vnto hym: yf thou
couldst beleue, all thynges are possy-
ble to hym that beleueth. And streyght
waye the father of the chyld cryed
with teares sayinge: **Luk. i. c.**
Lorde I beleue, &
helpe myne vnbefese.

When Iesus sawe that the peo-
ple came runnyng together vnto
hym, he rebuked foule spyte, saying
vnto hym: Thou domme & desse spyte
I charge the come oute of him, & entre
no more into hym. And the spyte
cryed

f. ii.

Christ speaketh of his deth

Marke.

Of deuorcement.

erped, and rente hym soze and came out, and he was as one that had bene deed, in so moche that many sayde, he is deed. But Jesus caught his hande and lyfte hym vp, & he rose. And when he was come into the house his disciples asked hym secretly, why coulde not we caste hym oute? And he sayde vnto them, this kynde can by none other meanes come forth, but by prayer and fastyng.

Mat. xvi. c. **Luke. ix. c.** And they departed thens, & toke their iourney thorowe Galile, and he wolde not that any man shulde haue knowen it. For he taught his disciples, and sayd vnto them, & the sonne of man shalbe deliuered into the handes of men, and they shall kylle hym, & after that he is kylled he shall aryse agayne the thyrde day. But they wyl not what that sayinge meant, & were afrayed to aske hym.

Mat. xvi. a. And he came to Capernaum. And when he was come to house, he asked them, what was it that ye disputed bytwene you by the waye? And they helde theyr peace, for by the way they reasoned among the selues, who shulde be the chefest.

Mat. xx. c. And he sate downe & called & twelue vnto hym, & sayd to them, yf any man desyre to be fyrst, the same shalbe laste of all, & seruaunt vnto al. And he toke a chyld, and set hym in the myddes of them, & toke hym in his armes & sayd vnto them, whosoener receaueth any suche a chyld in my name, receaueth me. And whosoener receaueth me, receaueth not me, but hym & sent me.

Luke. ix. c. **and. l. b.** **John** answered hym saying, & **Mat. xvi. a.** After we sawe one castyng out deuyls in thy name, whiche foloweth not vs, & we forbade hym because he foloweth vs not. But Jesus sayde forbyd hym not. For there is no man that shal do a myracle in my name, that can lyghtly speake euyl of me. Whosoener is not agaynste you, is on youre parte.

That is. And whosoener shall gyue you a cup whatsoener of water to drynke for my names sake shalworke at because ye belonge to Christ, verely I & comaunde say vnto you, he shal not lose his & re-met of god, warde. And whosoener shall offende & shal haue one of these lyte lones, that belene in the same re me, it were better for hym, that a myll warde ther. None were hanged aboute his necke, for & aper: & that he were cast into the see. wher- rayneth to a foze, yf thy hande offende the, cut hym faythfull of. It is better for &, to entre into lyfe

into hell, into fyre that neuer shall be which is ly quenched, where their worme dyeth fe euerlast- not, & the fyre neuer goeth out. Lyke: yng, Not & wyse yf thy fete offende the, cut hym it is due to of. For it is better for the to go halte thy worke, into lyfe, then hauynge two fete to be but to thy cast into hell into fyre that neuer shall sayth, out of be quenched, wher there worme dyeth & which thy not, & the fyre neuer goeth out. Euen worke, pre- so yf thyne eye offende &, pluche hym deth. for we oute. It is better for the to go into the receane & p kyngdome of God with one eye, then mesby faith. hauynge two eyes to be caste into hell and not by fyre, & where there worme dyeth not, workes. & the fyre neuer goeth out.

Esa. lvi. d. Every man therfore shall be salted **Eze. x. f.** & fyre. And euery sacrifice shall be & fyre is, tri- seasoned with salte. Salte is good. bulation, & But if the salte be vnfauey, what shal salt is godd ye salt therwith? Se that ye haue salt des worde. in your selues, & haue peace amonge **Mat. v. b.** your selues, one with another. **Luke. xiii. d.**

Of deuorcement. The ryche man questionerth with Christe. Of & sonnes of Iebede. Barthimeus & blynde man.

The. x. Chapter.

And he rose from thence & wente into the coostes of Iurie through the regyon that is beyonde Iordane. And the people resorted vnto hym a frellie, & as he was wont, he taughtre them agayne. And the Pharises came and asked hym a questyon, whether it were lawfull for a man to put awaye his wyfe, to proue hym. He answered and sayd vnto them, what dyd Moyses byd you do? And they sayd & Moyses suffred to wyte a testimonyall of deuorcement, and to put her away. And Jesus answered and sayd vnto them. For the hardnes of youre hertes he wrote this precepte vnto you. But at the fyrst creatyon god made them man and woman. & And for this thyn- ges sake shal man leue his father and mother and byde by his wyfe and they twayne shalbe one fleshe. So then are they now not twayne but one fleshe. Therfore what god hath coupled, let not man separat.

And in the house his dyscyples asked hym agayne of that matter. And he sayde vnto them. Whosoener put- teth awaye his wyfe, and maryeth another, breaketh wedlocke to her- ward. And yf a woman forsake her husbände and be maryed to another, she comytteth adoutrye.

& And they brought chyldren to

D. xxi. ii. a.

Gene. ii. d.

Mat. v. b.

and. xix. b.

Luke. xvi. c.

Ther is no mā good but god Marke Christ the weth his death xxiij.

Mat. xix. b. hym that he woulde touche them. And Luk. xviij. b. his disciples rebuked those that brought them. When Jesus sawe that, he was

* There is displeased and sayd to them: Suffre I no mā good chyldren to come vnto me, and forbyd but one whi them not. For of such is the kyngdome: ch is god & me of god. Verely I say vnto you who yet in Luke I soeuer shal not receaue the kyngdome bi. chap. he of God as a chyld, he shal not entre faith a good theri. And he toke the by in his arm, mā out of I and put his handes vpon them, and treasure of blessed them.

h; herre bi. And when he was come into the geth for the way, ther came one running & kneeled to good this. hym, & asked hym: good Master, what I meanyng shall I do, that I may enheret eternal is, I the r is lyfe? Jesus sayde to hym: why callest thou me good? * There is no mā good nor holy. C but one, which is God. Thou knowest but by christ the comaundementes: breake not manwhō is all trimony: kyll not: steale not, beare no goodnes, ho false witness: defraude no mā: honoure lynes, wyl thy father and mother. He answered dome, lyfe & and sayde to him, master al these I haue truche. &c. ue obserued from my youth, Jesus behelde hym, and had a fauour to hym.

* So & sell and sayde vnto hym: one thinge is lacke I I haue, I kyng vnto the. So * and sell al that is pluck thy thou hast, and geue to the poore and hert fro all thou shalt haue treasure in heuen and I doest poss come and folowe me, & take the crosse selle, & so for vpon the. But he was discunforted in sake the in that saying, & wet away moornyng, for all thy hert he had great possession.

I thi midde And Jesus looked rounde aboute, & I doest sell said vnto his disciples: what an harde the, & be re: thinge is it for them that haue ryches by also I de: to entre into I kyngdome of God. And de to sel the his dyscyples were a stonnyed at his yf I ne: wordes. But Jesus answered agayne

resito and sayde vnto them: chyldren howe of thy harde is it for them, that truste in ry: neyghbour ches, to entre into the kyngdome of requier it. God? It is easyer for a camell to go

The effect: thow the eye of an nedle, then for a trust it hys ryche man to entre into the kyngdome possessed of God. And they were astonyed out must we e: of measure, sayinge berene them seluer renouice ues: who then can be saued? Jesus lo: or els ar we ked vpon them, and sayd: with men it not pfect as is impossible, but not with God: for in

Mat. xix. b. God all thynges are possible.

Mat. ix. d. * And Peter beganne to saye Luk. xviij. c vnto hym: Lo, we haue forsaken all, &

I haue folowed the. Jesus answered & sayde: Verely I saye vnto you, ther is no man I forsakerh house, or brethzen, or systers, or father, or mother, or wife other chyldren, or landes, for my sake,

and the Gospelles, which shall not receaue an hundred folde more in this lyfe: houses and brethzen, and systers, and mothers, and chyldren, and land I with persecutions: and in the worlde to come, eternall lyfe. * Many I are Luke, xliij. e fyrst, shalbe last and the last, fyrst. * Mat. xx. b. And they were in the waye goyng by Luk. xviij. d to Jerusalem. And Jesus went before them: & they were amaled, and as they folowed, were afrayde.

And Jesus toke the. xii. agayne, and beganne to tell them what thynges shuld happen vnto hym. Behoide we go by to Jerusalem, and the sonne of mā shalbe deliuered vnto I hye Priest and vnto the Scribes: and they shal condempne I, in to deeth, and shal deliuer him to the gentils: and they shal moche him, and scourge him, and spyt vpon hym, and kyll hym. And I thyrde day he shal ryl agayne.

* And then James and John the Mat. xx. c sonnes of zebede came vnto him, sayig: Master: we wolde that thou shuldest do for vs what soeuer we desyre. He sayde vnto the: what wolde ye I shuld do to you? They sayd to hym: graunt vnto vs the we may sytte one on thy ryghthand, and the other on thy lyfte hande, in thy glory. But Jesus sayde vnto them: ye wor not what ye aske. Can ye drinck of the cup that I shall dryncke of, and be baptised in the baptim that I shalbe baptised in? And they sayde vnto hym: that we can. Jesus sayde vnto them: ye shall dryncke of the cup that I shall dryncke of and be baptised with the baptyme that I shalbe baptised in: but to syt on ftyght hande and on my lyfte hande is not myne to geue, but to them for whom it is prepared.

And when the. x. hearde that, they began to disdayne at James & John. But Jesus called the vnto him, & sayd to them: * ye know I they which seme Mat. xx. d to beare rule amonge the gentyls, ray Luke. ix. e gne as lordes ouer them. And they I and. xpi. b be greate amonge them, exercyse auctoute ouer them. So shall it not be amonge you, but whosoever of you

wylbe greate amonge you, shalbe your minister. And whosoever wyl be chiefe, shalbe seruaunt vnto all. For John. x. d euen the sonne of man came not to be mynystred vnto: but to minister, & I to geue his lyfe for the redemption of many.

Christ rideth to Jerusalem

Marke.

The figge tree is dried vp.

Mat. xxi. d.
Luk. xxi. b.

And they came to Hierico. * And as he went oute of Hierico with his disciples, and a great nombre of people. Barthimeus & sonne of Thimeus whiche was blinde, sate by the hie wayes syde beggyng. And when he herde that it was Iesus of Nazareth, he began to crye and to say. Iesus the sonne of Dauid, haue mercy on me. And many rebuked hym, that he shuld holde his peace. But he cryed & more a great deale, & sonne of Dauid haue mercy on me. And Iesus stode still, & commaunded hym to be called. And they called the blinde, sayinge vnto hym, Be of good comforte, yf he calleth & he threwe away his cloke and rose & came to Iesus. And Iesus answered, and sayde vnto hym, what wilt thou & I do vnto the? The blinde sayd vnto hym. Master, that I myght see. Iesus sayd vnto hym, go thy waye, thy fayth hath saued the, & by and by he receaued his syghte, and folowed Iesus in the waye.

Christ rydeth to Jerusalem. The figge tree dyeth bp. The byers and sellers are cast out of the temple. The Pharises question with Christ.

The. xi. Chapter.

Mat. xxi. a.
Luk. xxi. c.

And whē they came nye to Jerusalem vnto Bethphage and Bethanie, besydes mount Olyuete, he sent forth two of his dysciples, & sayd vnto them. Go youre wayes into the towne that is ouer agaynst you. And as sone as ye be entred into it, ye shall fynde a colte bounde, wheron neuer man sat, lose hym and bynge hym. And yf any man say vnto you, why do ye so? Say that the Lorde hath neede of hym, and streyght way he wyl sende hym hither. And they went theyr way and founde a colte tyed by the doore without in a place where two wayes met, and they losed hym. And dyuers of them & stode there, sayd vnto them. What do ye loofyng the colte? And they sayde vnto them euen as Iesus had commaunded them. And they let them go. And they brought the colte to Iesus, and caste theyr garmentes on hym, and he sate vpon hym. * And many spredde theyr garmentes in the way. Other cut downe braunches of

* Hosanna the trees, & strawed them in the waye. Ioke i Mat. xxi. b. psal. cxviii. c.

& blessed be he & cometh in the name

of the Lorde. Blessed be the kyngdom that cometh in the name of hym that is Lorde of our father Dauid, Hosanna in the hyest.

And the Lorde entred into Jerusalem and into the temple. And when he had looked rounde about vpon al thynges, and now the euen tyde was come he went out vnto Bethany, with the twelve. And on the morowe when they were come out from Bethany, he hungred, and spied a * figge tree a farre of harynge leues, and went to se whether he myght fynde any thyng thereon. But when he came therto, he founde nothyng but leues, for & tyme of figges was not yet. And Iesus answered and sayd to it, neuer man eate frute of the hereafter whyll the world standeth, and his disciples hearde it.

* And they came to Jerusalem. And Iesus wente into the temple, and began to cast out the sellers and byers in the temple, and ouerthrewe the tables of the money chaungers, and the stoles of them that solde doves, and wold not suffer that any man carped a vessel thowm the temple. And he taught sayinge vnto them, * is it not wyrtten, my house shall be the house of prayer vnto all nations? But ye haue made it a den of thieues.

And the Scribes and hie prestes hearde it and sought howe to destroye hym. For they feared hym, because all the people merueled at his doctrine. And when euen was come, he wente out of the citie. * And in the mornynge as they passed by, they sawe the figge dyed bp by the rotes. And Peter remembred, and sayd vnto hym. Master beholde, the figge tree whiche & cursedest, is wyddied awaye. And Iesus answered and sayde vnto them, haue confydens in God. * * * * * I say vnto you, that whosoever shall say vnto this mountayne, take away thy selfe and cast thy selfe in to the see and shall not * wauer in his herte, but shall beleue those thynges whiche he sayeth shall come to passe, what soeuer he sayeth, shall be done to hym. Therefore I say vnto you, * whatsoeuer ye desire when ye pray, beleue that ye shall haue it, and it shall be done vnto you. And when ye stande and praye, forgeue, yf ye haue any thyng agaynst any man, & your father also whiche is in heuen, may forgeue you your trespasses.

* Figge tree Ioke i Mat. xxi. b.

Mat. xxi. b. Luke. xxi. d. John. ii. b.

Esa. lvi. c. Jere. vii. a. iii. Re. viii. d.

Mat. xxi. d.

* Mat. xxi. d. Luk. xxi. c.

Jaco. i. a.

John. xxi. d. and. x. c.

And

The byneyarde is let out.

Marke Geue tribute to Cesar. xxiii.

Luk. xx. a.
Mat. xxi. c.

And they came agayne to Ierusalem.
* And as he walked in the temple, there came to hym the hye Priestes, and the Scribes, & the elders, and sayde vnto hym, by what auctorite doest thou these thynges? & who gaue the this auctorite, to do these thynges? Iesus answered & sayd vnto them, I wyll also aske of you a certayne thyng and answer ye me, & I wyll tell you by what auctorite I do these thynges. The baptisme of Iohn, was it fro heuen, or of men? * Of men, or of heuen, selues saying, yf we shall say from heuen, he wyll say, why then dyd ye not beleue hym: but yf we shall say, of men then feare we the people. For all men counted Iohn, that he was a very prophete. And they answered and sayde vnto Iesu, we cannot tell. And Iesus answered, and sayd vnto them, nether wyll I tell you by what auctorite I do these thynges.

* Of men, or of heuen, selues saying, yf we shall say from heuen, he wyll say, why then dyd ye not beleue hym: but yf we shall say, of men then feare we the people. For all men counted Iohn, that he was a very prophete. And they answered and sayde vnto Iesu, we cannot tell. And Iesus answered, and sayd vnto them, nether wyll I tell you by what auctorite I do these thynges.

The byneyarde is let out. Geue to Cesar that belongeth to Cesar. Of the Saduces, of the doctor of lawe. Ypocrites must be esewed, the offeryng of the pope wedowe.

The. xii. Chapter.

Mat. xxi. d.
Luk. xx. a.

And he began to speake vnto the in similitudes. A certayne man planted a byneyarde, & compased it with an hedge & ordeyned a wyne presse, & hyle a toure in it. And let it out to hyre vnto husbandmen, & went into a straunge countre. And when the tyme was come, he sent to the tennant, a seruaunt, & he myght receaue of the tennant, of the frute of the byneyarde. And they caught hym & bet hym, and sent hym agayne empty. And mozeouer he sent vnto them another seruaunt, & at hym they cast stones & brake his heed, and sent hym agayne all to reupled. And agayne he sent another, and hym they hylled, and many other, betyng some and hyllynge some.

* Mat. xxi. d.
Gen. xxxvii. a.
Luk. xx. c.

Yet had he one sonne whom he loued tenderly, hym also he sent at last vnto them saying they wyll feare my sonne. * But the tennantes sayd amongest the selues, this is the heyre, come let vs hyl hym and the inherytaunce shall be oures. And they toke hym and hylled hym, and cast hym oute of the byneyarde. What shall then the lord of the byneyarde do? He wyll come and destroy the tennantes, and let out

the byneyarde to other. Haue ye not redde this scripture?

* Ioh. xxi. c.

The stone which the bylders dyd refuse, is made the chiefe stone in the corner: this was done of the Lord, & is meruelous in our eyes. And they went about to take hym, but they feared the people. For they pceaued that he spake that similitude agaynst the. And they left hym & went theyr waye.

* And they sent vnto hym certayne of the Pharises & Herodes seruantes, to take hym in his wordes. And assone as they were come they sayd vnto him: Master we knowe that thou arte true, and carest for no man: for thou conyderest not the degre of men, but teachest the waye of God truly: Is it lawfull to paye tribute to Cesar, or not? Ought we to gyue, or ought we not to gyue? He vnderstode theyr simulation and sayde vnto them: Why tempte ye me? Bynge me a peny, that I maye se it. And they brought. And he sayde vnto them: Whose is this ymage and superscrypcyon? And they sayde vnto hym, Cesar. Add Iesus answered & sayde vnto them: * Then gyue to Cesar that whiche belongeth to Cesar: & to God, that whiche pertyneth to God. And they meruelled at hym.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Then came the Saduces vnto hym, whiche saye, ther is no resurreccyon. And they asked hym sayinge: * Moses wrote vnto vs yf eny man brother dye, and leue his wyfe behynd, & leue no chyldren: that then his brother shuld take his wyfe, and reyle by seed vnto his brother. There were seuen brethren: & the fyrste toke a wyfe, and when he dyed leest no seed behynd hym. And the seconde toke hyr, and dyed: nether leest eny seed. And the thyrde lyke wyse. And seuen had her and leest no seed behynd them. Last of all the wyfe dyed also. In the resurreccyon then whē they shall ryle agayne: whose wyfe shall she be of the? For seuen had her to wyfe. Iesus answered & sayde vnto them: Are ye not therfore deceaued and vnderstande not the scripturres, nether the power of God? For when they shall ryle agayne fro deeth, they nether mary, nor are maryed: but are as the angels whiche are in heauen. As touchynge the deed, that they shall ryle agayne: haue ye not redde in the booke of Moses, howe in the bulke God spake vnto hym sayng:

* Ioh. xxi. c.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

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Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

Mat. xxi. d.

Luke. xx. d.

The question of þ Scribe

Marke.

The ende of þ world.

* Exo. iij. b * I am the God of Abraham & God of Isaac, & the God of Jacob? He is not the God of þ deed, but þ god of the lyuyng ye are therfor greatly deceaued.

* Matt. xxiij. d. * And ther came one of the Scribes that had hearde them disputynge to gether, & perceaued that he had answered them well, & asked hym: which is the fyrste of all þ cōmaundemētes? Iesus answered hym: the fyrste of all the cōmaundement is. Heare Israel:

* mat. xxiij d * The Lorde God, is one Lorde. And thou shalt loue the Lorde thy God wth all thy herte, and with all thy soule, & with all thy mynde, and with all thy strength. This is the fyrste cōmaundement. And the seconde is lyke vnto this:

* Le. xix. d * Thou shalt loue thy neighbour as thy selfe. Ther is none other cōmaundment greater then these.

* Mat. xxiij. d. * And the Scribe sayde vnto hym: well master, thou hast sayd the truthe, that there is one God and that ther is none but he. And to loue hym with all the herte, and with all the mynde and with all the soule, & with all þ strenght and to loue a mā's neyghbour as hym selfe, is a greater thyng then al burnt offeringes and sacrifices. And when Iesus sawe þ he answered discretly, he sayde vnto hym: * Thou arte not farre fro the kyngdome of God. And no mā after that, durste aske hym eny question.

* Thou art farre fro the kyngdome of God. And Iesus answered and sayde, that is teachynge in the temple: howe saye þ þ hast þ Scribes that Chryste is the sonne of true know. Dauid? for Dauid hym selfe inspyred Iedge of the with the holy ghost, sayde: The Lorde sawe & lac: sayde to my Lorde, syt on my ryght hest nothig hande * xyll I make thynne enemyes but sayth & thy fore stole. Then Dauid hym selfe trust in me, calleth hym Lorde? and by what meaby whiche nes is he then bys sonne? And moche onely com: people hearde hym gladly.

menh ener: And he sayde vnto them in his do: lasting lyfe. ctryne: beware of the Scribes which * xyll I loue to go in longe clothynge: and loue make thynne salutacyons in the market places, and enemyes the chefe seates in the synagoges, & thy fore sto: to syt in þ byppermost roumes at feale. &c. looke stes, and deuoure wydowes houses, & in Mat. that vnder a coloure of lōge prayynge: xxiij. d. These shal receaue greater dāpnaciō.

* And Iesus sat ouer agaynst the treasury, and behelde howe the people put money into the treasury. And many that were ryche cast in mache. And ther came a certayne poore wydowe,

and she threwe in two myces, whiche make a farthyng. And he calleth vnto hym his discyples and sayde vnto the: Verely I saye vnto you, that this poore wydowe hath cast moare in, then all they which haue caste into the treasury. For they all dyd cast in of theyr superfluyte: but she of her pouverte, dyd cast in all that she had, yeven all her lyuyng. &

¶ The ende of the world. The days and the houre is vnknewen.

¶ The. xxiij. Chapter. *

¶ And as he went out of the tēple, & A lone of his dyscyples sayde vnto hym: Master, se what stones, & what byldynge are here. And Iesus answered and sayde vnto hym: Seyst thou these greate bylding? There shal not be lefte one stone vpon a nother, that shal not be throwen doune. And as he sare on mounte Olyuete, ouer agaynst the tēple, Peter, and James & John, & Andrew asked hym secretly: tell vs, whē shal these thynges be? And what is þ sygne when all, these thynges shal be fulfilled? And Iesus answered the, and began to saye * take hede lest any mā deceaue you. For many shal come in my name sayinge: I am Chryst, and shal deceaue many.

¶ When ye shal heare of warre & tydings of warre, be ye not troubled. For soche thynges must nedes be. But the ende is not yet. For ther shal nacyon aryse agaynst nacyon, & kyngdome agaynst kyngdome. And ther shal be erth quakes in all quarters, & famylment and troubles. These are the begynnynge of sorowes. * But take ye hede to youre selues. For they shal bynge you bp to the counsels and into the synagoges, & ye shalbe beaten and shalbe brought before rulers and kynges for my sake for a testimoniall vnto the. And the Gospell must fyrste be published amonge all nacjons.

* But when they leade you & present you take no thought afore hand what ye shal saye, nether ymagin: but what soeuer is gyven you at the same tyme, that speake. For it shal not be ye that shal speake, but the holy ghost. ye and the brother shal deliuer the brother to deeth, and the father the sonne, & the chyldren shal ryse agaynst the, fathers and mothers, and shal put them to deeth. and ye shal be hated of all mē for my nanes sake. But whosoever shal

mat. xxiij. d. Luk. xxi. b.

* Matt. xxiij. a. Luk. xxi. b.

* Jo. xvi. a.

* Mat. xxi. c. Luke. xxi. c.

Tokens of þ last daye

Marke.

Christ is anoynted. xxv.

Mat. xxiii. b. safe. * Moreover when ye se the ab-
Luk. xxi. d. dominaciō that betokeneth desolaciō,
Danie. ix. g wherof is spoken by Daniel the pro-
phet, stand wher it ought not, let hym
that rederth vnderstande. Then let the
that be in Iurie, fle to the mountaynes.
And let hym that is on the house toppe
not descende doune into the house, ne-
ther entre therein, to fetch eny thyng
oute of his house. And let hym þis in þ
feld, not rourne backe agayne vnto the
thyng, which he lefte behynde hym for
to take his clothes with hym. Wo shal
be then to them that are with chyld,
& to the þ gene souke in those dayes.

* That your flight be
not in þwin
ter loke in
Mat. xxiii.
b.
But praye * that your flight be not
in the winter. For ther shalbe in those
dayes suche trybulacion, as was not
from þ begynnyng of creatures which
god created vnto this tyme, nether shal
be. And except that the Lorde shulde
shorten those dayes, no man shuld be
saued. But for the electes sake, which
he hath chose, he hath shortened those
dayes.

* And then, yf eny man saye to you:
lo, here is Christ: lo, he is there, beleue
not. For falsse christes shal ryse, & falsse
prophetes, and shal shewe myracles &
wōdres, to deceaue yf it were possible,
euen the electe. But take ye hede: be-
holde, I haue shewed you all thynges
before. * Moreover in those dayes,
after that tribulacion, the sonne shal
were darke, & the moone shal not gyue
her lyght, and the starres of heuē shal
fall: & the powers which are in heuē,
shal moue. * And then shal they se the
sonne of man cōmyng in the cloudes,
with greate power and glory. And the
shal he sende his angels, and shal ga-
ther to gether his electe from the
fowre wyndes, and from the one ende
of the worlde to the other.

* Learne a similitude of the fygge
tree. Whē his brāches are yet reder,
& hath brought forth leues, ye knowe
that sommer is neare. So in lyke ma-
ner when ye se these thynges come to
passe: vnderstande, that it is nye euen
at the doores. Verely I saye vnto you,
that this generaciō shal not passe, tyll
these thynges be done. Heuē & erth
shal passe, but my wordes shal not
passe. * But of the daye and the houre
knoweth no man: no not the Angels
whiche are in heuē: * nether the son-
ne hym selfe: save the father onely

Take hede, watche and praye, for sonne hym
ye knowe not when the tyme is. As a selfe &c. As
man whiche is gone into a straung co- concernyng
trety, and hath lefte his house, & gyuen his māhode
auctoryte to his seruantes, and to he was lefte
euery man his worke, and cōmaūded then his fa-
ther the porter to watche. Watche therfor, ther, & ther-
for ye knowe not when the master of fowre knewe
the house wyll come, whether at euen it not, al-
o: at midnyght, whether at the cocke though by
crowing o: in the daunynge: lest yf he his Godhed
come sodenly he shulde fynde you sle. he knew it,
pyng. And that I saye vnto you, I saye
vnto all men, watche.

* Mary Magdalen anoynteth
Christ. The Ester lambe is etē. Christ
is takē. Peter denyeth hym: with ma-
ny other thyng, that were demaūded
of Christ.

The. xliij. Chapter. B
After two dayes folowed Ester & A
the dayes of swete byed. And the Mat. xli. a.
hye Priestes and the Scribes sought Luk. xxi. a.
meanes how they mighte take him by John. xi. e
crafte and put hym to deeth. But they
sayd: not in the feast daye lest eny bu-
synes aryse amonge the people.

* When he was in Bethania, in the Mat. xxi. a
house of Symon the leper, euen as he John. xii. a.
sate at meate, ther cā a womā haupng Luk. vii. d.
an alabaster boxe of oymntment called
nardē, that was pure and costly: & she
broke the boxe & powred it on is hecd.
And ther were some that were not cō-
tent in the selues, & sayde: what neded
this waste of oymntment? For it myghte
haue bene solde for more thet hye hū-
dred pens & bene gyuen vnto þ poore.
And they grudged agaynst her.

And Iesus sayde: let her be in reest,
why trouble ye her? She hath done a
good worke on me. For ye shal haue
poore with you all wayes: & when so-
euer ye wyll ye maye do the good, but
me ye shal not haue alwayes. She
hath done that we coulde: we cam a fowr
hande to anoynt my body to his bu-
ryng ward. Verely I saye vnto you:
wheresoener this Gospell shalbe prea-
ched thorow out all the whole world:
this also that we hath done, shalbe re-
hearsed in remembraunce of her.

* And Judas Iscariot, one of the b.
twelue, wēt awaye vnto the hye Pre- Luk. xxi. a.
stes, to betraye hym vnto them. When John. xiii. a
they herde that, they were gladd, and
promysed that they wolde gyue hym
monye.

Christ eateth þe Ester labe

Marke.

Peter denyeth Christ.

money. And he sought, how he myght
conueniently betraye hym.

* And the fyrste daye of swete bred,
* **Exo. xli. c** when men offer the pascall lambe, his
* **Mat. xxi. b** disciples sayde vnto hym: where wilt
* **Luk. xxi. a** thou that we go and ppare, that thou
mayst eate the Ester labe? And he sent
forth two of his disciples, & sayde vnto
them. Go ye into the cytie, and there
shall a man mete you beryng a pitcher
of water, folowe him. And whither so-
euer he goeth in, saye ye to the good
ma of þe house, the master asketh where
is the geest chambr, where I shal eate
the Ester lambe with my disciples.
And he wylt shewe you a greate par-
lour, paved and prepared: there make
ready for vs. And his disciples went
forth and came to the cytie and fonde
as he had sayde vnto them: and made
ready the Ester lambe.

* And at euen he came with the. xij.
* **Mat. xxi. b** And as they sate at boorde and ate, Je-
* **Luk. xxi. b** sus sayd: Verely I saye vnto you: that
* **John. xiii. c** one of you shal betraye me which ea-
teth of me. And they beganne to mo-
ne, and to saye to hym one by one: is it
I? And another sayde: is it I? He an-
swered and sayde vnto them: It is one
of the. xij. and the same deppeth with
me in the platter. The sonne of man
goeth, as it is wyrtten of hym: but wo
be to that man, by whome the sonne of
ma is betrayed. Good were it for him:
yf that man had neuer bene bozne.

* And as they ate, Iesus toke bred,
* **Mat. xxi. b** blessed and brake and gaue to them &
* **Luk. xxi. b** sayd: Take, eate, this is my body. And
* **1 Cor. xi. c** he toke the cup, gaue thanks, and ga-
ue it to them, and they all drinke of it.
And he sayde vnto them: This is my
bloude of the newe Testament whiche
is shed for many. Verely I saye vnto
you: I wylt drynke no moore of this
frute of the vyne, vntyl that daye, that
I drynke it newe in the kyngdome of
God. And when they had sayde grace:
they went out to mount olyuete.

And Iesus sayde vnto them: All ye
shal be offended thowme this night.
* **Mat. xxi. b** * For it is wyrtten: I wylt smyte the
* **Luk. xxi. b** shepherd, & the shepe shal be scattered.
* **Act. i. a** But after that I am rysen agayne, I
wylt go into Galile before you. * Pe-
ter sayd vnto him. And though all men
shuld be offended, yet wold not I. And
Iesus sayde vnto hym: Verely I saye
vnto the, this daye euen in this night
befor the cocke crowe twyse, thou shalt

denye me thysse. And he spake bold-
lyer: no, yf I shulde dye in the, I wylt
not deny the. Lpkewyse also sayle
they all.

* And they came into a place na-
med Bethsemany. And he sayde to his
disciples: Syt ye here whyl I go apart a
and praye. And he toke with hym Pe-
ter James & John, & he began to waxe
abashed and to be in an agonye and
sayde vnto them. * My soule is very
heuy euen vnto the deeth, tary here &
marche. And he went forth a lytle and
fell doune on the grounde and prayed:
that yf it were possible þe houre myght
passe from hym. And he sayde: Abba
father, all thynges are possible vnto
the, take awaye this cup from me. Ne-
uerthelesse not that I wylt: but that
thou wilt, be done.

And he came and fonde them sle-
pyng, and sayde to Peter: Simon sle-
pest thou? Couldst not thou marche
with me one houre? marche ye, & praye
lest ye entre into teptacion, the spyte
is redy, but the flesch is weake. * And
agayne he went awaye and prayde &
spake the same wordes. And he retur-
ned and fonde the a slepe agayne for
they eyes were heuy: nether wylt they
what to answer hym. And he came
the thyrde tyme and sayde vnto them:
slepe. * Hens forth, & take youre ease,
it is ynough. The houre is come, be-
holde the sonne of ma shal be deliuered
into þe handes of synners. Kysse bp, let vs
go. Lo, he þe betrayeth me, is at hande.

* And immediatly whyl he yet spake,
came Judas one of the twelue, & with
hym a greate number of people with
swardes and stauers frs the hye pre-
stes and scribes and elders. And he
that betrayed hym had geuen them a
generall token sayinge: whosoever I
do kisse, he it is: take hym and leade
hym awaye warely. And as sone as he
was come, he wet streyght waye to hi,
and sayde vnto hym: master master, &
kysed hym. And they layde they
handes on hym, and toke hym. And
one of them that stode by, drue oute a
sward, and smote a seruant of the
hye preste, and cut of his eare.

* And Iesus answered and sayde
vnto them: ye become out as vnto a f.
these with swardes and with stauers,
for to take me. I was dayly with you
in the temple teachinge, and ye take
me not: * but that the scriptures shuld
be ful.

* **Mat. xxi. b**
* **Luk. xxi. c**
* **John. xiii.**

* **John. xxi.**

* **Mat. xxi. b**

* **Sleepe**
* **hence forth**
* **& take your**
* **ease, loke in**
* **Mat. xxi.**

* **Mat. xxi.**
* **Luk. xxi. d.**
* **John. xxi.**

* **Mat. xxi.**

* **Luk. xxi. d.**

* **Esa. liii. b**

* **Mat. xxi. c**

be fulfilled. And they all forsooke hym & ranne awaye. And ther folowed him a certeyne yonge man, clothed in linnen vpon þ bare, & þ yongemē caught hym, and he leste his linnen, and fled from the naked. * And they leed Jesus awaye to the hyest Wyke of all: and to hym came all the hye Wykes, and the elders, and the Scribes. And Peter folowed him a greates waye of euene into the pallas of the hye priestes, and sat with the seruantes, and warmed hym selfe at the fyre.

Mat. xxvi. f.
Luk. xxii. f.
John. xiii. b.

* And the hye Wykes and all the counsel sought for wytnes against Jesus, to put him to death & founde noon. Yet many bare false wytnes agaynst hym, but they wytnes agreed not to gether. And ther arose certayne and brought false wytnes agaynst hym, sayinge. We hearde hym saye: * I wyll destroye this temple made with handes, and with in thre dayes I wyll bylde another, made without handes. But their wytnes agreed not to gether.

John. ii. c.

* And the hyest Wyke stode by amongst them, and asked Jesu sayig: answerest thou nothyng? How is it that these beare wytnes agaynst the? And he helde his peace, and answered nothing. Agayne the hyest Wyke asked hym and sayde vnto hym: Arte thou Christ the sonne of the blessed?

Mat. xxvi. f.
Luk. xxii. g.

And Jesus sayde: I am. * And ye shall see the sonne of man syt on the ryght hande of power, and come in the cloudes of heauen. Then the hyest priestes rent his clothes & sayd: what nede we any further of wytnes? Ye haue herde blasphemy, what thincke ye? And they all gaue sentence that he was worthy of death. And some beganne to spit at hym, & to couer his face, & to bete him with fistes, and to say vnto him, a rede vnto vs. * And the seruantes boffered hym on the face.

Hi. Reg. xxi. d.

And as Peter was beneth in the pallas, ther came one of the wenches of the hyest priestes: & * when she sawe Peter warminge hym selfe, she looked on hym, and sayde: wast not thou also with Jesus of Nazareth? And he denyed it sayinge: I knowe hym not, netter wor I what thou sayest. And he went out into the porche, & the cocke cewe. And a damsell sawe hym: and agayne beganne to saye to them that stode by, this is one of them. And he denyed it agayne. And anone after, they & stode

by, sayde agayn to Peter: suerly thou arte one of them, for thou arte of Galyle, and thy speache agreth therto. And he beganne to curse and to swere saying: I knowe not this man of whome ye speake. And agayn the cocke cewe * and Peter remembred the woide þ Jesus sayd vnto hym, before the cocke cewe twyse, thou shalt denye me thre se, and beganne to wepe. ¶ The passion of Christ. Of his death and buriall.

Mat. xxvi. g.
Luk. xxii. g.

¶ The .xv. Chapter.

And anone in the dawninge þ hye Wykes helde counsell with the elders & the Scribes, & the whole congregation & bounde Jesus and ledde hym awaye and delyuered hym to Pilate. And Pilate asked him: arte thou the kinge of the Jewes? And he answered and sayde vnto him: thou sayest it. And þ hye priestes accused hym of many thynges. Wherfore Pilate asked hym agayne sayinge: * Answerest thou nothyng? Beholde howe many thynges they laye vnto thy charge. Jesus yet answered neuer a word, so that Pilate merueled.

At that feast Pilate was wont to deliuer at their pleasure a prisoner: whome soeuer they wolde desyre. And ther was one named Barrabas, which lay bounde with them that made insurrection, and in the insurrection committed murther. And the people called vnto hym, and began to desyre accorde as he had euer done vnto them. Pilate answered them and sayde: Wyl ye that I loose vnto you þ kyng of the Jewes? For he knewe that the hye Wykes had delyuered hym of eny. But the hye priestes had moued the people that he shoulde rather deliuer Barrabas vnto them.

And Pilate answered agayne, and sayde vnto them: * What wyl ye the that I do with hym whom ye call the kyng of the Jewes? And they cryed agayne: crucifye hym. Pilate sayde vnto them: What euill hath he done? And they cryed the moare feruentlye: Crucifye hym. And so Pilate wyllynge to content the people loose them Barrabas, and delyuered Jesus when he had scourged hym, for to be crucified.

And þ soudyers ledde him amyg into þ common hall, and called together the

Mat. xxvi. h.
Luk. xxii. h.

Christ is crucified

Marke.

Christ is rylen.

whole multitude, & they clothed hym
in purple, & they platted a crowne of
thornes & crowned hym withall, and
began to salute hym. Hays kyng of
the Jewes. And they smote hym on þ
heed with a rede, and spat vpon hym,
and worshypped hym.

And when they had mocked hym,
they toke the purple of hym, & put his
awne clothes on hym & led hym oute,
to crucifie hym. * And they compel-
led one that passed by, called Simon
of Cyrene (whiche came out of þ felde
& was father of Alexander & Rufus)
to beare his crosse. And they brought
hym to a place named Golgotha (whi-
che is by interpretation, the place of
deed mens scoules) & they gaue hym
to drynke, wyne mengled with myre,
but he receaued it not.

* And when they had crucified hym,
they parted his garmentes, castyng
lores for them, what euery man shulde
haue. And it was aboute the thyrde
houre, & they crucified hym. And the
scrylle of his cause was wyrtten. The
kyng of the Jewes. And they cruci-
fied with hym two theues, the one on
the right hande, & the other on þ lyfte.
And the scrypture was fulfilled whi-
che sayeth, he was counted among the
wicked. * And they that went by

* And when they had crucified hym,
they rayled on hym, waggyng their heedes
sayinge. A wretche, that destroyest the
temple, & byldest it in thre dayes, saue
thy selfe, & come downe from þ crosse.
Lykewyse also mocked hym the hye
prestes amonge them selues with the
scribes & sayde, he saued othre men,
hym selfe he cannot saue. Let Christe
the kyng of Israel now descende fro
the crosse, that we may se and beleue.
And they that were crucified w hym,
cheeked hym also.

* And when the syxte houre was
come, darcknes arose ouer al the erth
vntyll the nynte houre. And at the
nynte houre Iesus cryed in a loude
voyce. Eloi, Eloi, lamaasbarany, whi-
che is yf it be interpreted, * my God
my God, why hast thou forsaken me.
And some of them that stode by, when
they hearde that sayd, beholde he cal-
leth for helyas. And one ran & fylled
a sponge full of byneger, & put it on a
rede, and gaue hym to drynke, sayyng,
let hym alone, let vs se whether helyas
will come and take hym downe.

But Iesus cryed with a loude voyce

and gaue vp the ghost. And * þ bayle * Psalmus
of the temple byd rent in two peces, &
from the top to the bottome. And whē * The bay-
þ Centurion whiche stode before hym le of þ tēple
saw that he so cryed and gaue vp the rent in two
ghost, he sayd, truly this man was the peces &c.
sonne of God. There were also women whiche bayle
a good way of beholdyng hym, among was a certē
whom was Mary Magdalen & Ma- clothe þ hā-
ry the mother of James the lytle, & of ged i þ tem-
Joses. and Mary Salome, which also ple, deuyd-
when he was in Galile, folowed hym ymood holy
and mynstred vnto hym, and many place frō þ
other women whiche came by with rest of þ tē-
hym vnto Jerusalem. ple, as oure

And now when nyght was come clothe þ is
(because it was þ euē þ goeth before þ hāged by in
saborth) Joseph of Arimathia a noble lēt xuyderh
Counsellour whiche also toke for the þ aultre frō
kyngdome of God, came and went in þ rest of the
boldely vnto Pilate, and begged the churche.
body of Iesu. And Pilate, merueled þ The rēting-
he was alreedy deed, and called vnto of which
hym the Centurion, and asked of hym bayle signy-
whether he had bene any whyle deed. fyd that þ
And when he knewe the truetly of the madwes of
* Centurion, he gaue the body to Jo- Joses law-
seph. And he bought a linnen clothe, shulde bani-
and toke hym downe, & wrapped hym the away at
in the linnen clothe, and layde hym in þ floyr þ his
a tombe that was hewen out of the se lyght of the
pylcre. * And Mary Magdalen and Gospel.
Mary Joses behelde where he was * Centuriā
layde. is acaptayn

* Christ is rylen agayne and appered of an hun-
to the Apostles to whom he commyt- dyed men.
teth the preachyng of the Gospel. * Math.

The. xvi. Chapter. xxi.
And when the Saboth daye was a
past, Mary Magdalen, & Mary
Jacoby, & Salome, bought odoures, mat. xxviii.
that they myght come & anoynt hym. Lu. xxiii. a
And early in the mornynge the nexte John. x. a
day after the Saboth day, they came
vnto the sepulcre, whē the sonne was
rylen. And they sayd one to another,
who shal rolle vs away the stone from
the doye of þ sepulcre? And whē they
looked, they saw how þ stone was rol-
led away, for it was a very great one.
And they went into the sepulcre, and
sawe a younge man sytynge on the
ryght syde, clothed in a longe whyte
garment, & they were abasmed. * And * Math.
he sayd vnto them, be not afrayed, & xxviii. a.
seke Iesus of Nazareth, whiche was Lu. xxiii. a
crucif ed. He is rylen, he is not here. B
Beholde þ place, where they put hym.
But go your way, & tell his disciples

The Gospell of S. Luke.

Mat. xiii. d and namely Peter, * he wyl go before you into Galile. there shall ye se hym as he sayd vnto you. And they went oute quickly and fled from the sepulchre. for they trembled and were amazed. Neither sayde they any thyng to any man, for they were afrayed.

Ma. xxviii. a * And when Jesus was risen the morning after the Saboth daye, he appered first to Mary Magdalen, oute of who he cast vij. deuyls. And he went & tolde them that were with hym, as they mourned & weapte. And though they herde that he was alpyue and had had appered to her, yet they beleued it not. * After that he appered vnto two of them in a straunge fygure, as they walked and went into the countrey.

Luk. xxiii. b And they went and tolde it to y remanent. And they beleued the nether. * After that, he appered vnto y eleue as they sat at meate. and cast in their rebde their vnbefese and hardnes of herte, because they beleued not them.

And the whiche had sene hym after his resurrection, And he sayd vnto them. * Go ye into al the worlde, and preache the glad tidings to all creatures, he that sayeth, se y beleueth and is baptised, shall be saved, but he that beleueth not shall be dampned.

And these thynges shall folowe the that beleue. In my name they shall cast oute douyls, and shall speake with new tonges, and shall kyl serpentes. And if they drynke any deed thyng, it shall not hurte them. They shall laye theyr handes on the sycke, & they shall receyue. So then when the Lorde had se of Israel spoken vnto them, he was receaued (which wer into heauen and sate hym downe on the ryght hande of God. And they went forth and preached euery where. And the Lorde wrought with them, and confirmed the wordes with myracles that rised, & ther folowed.

And the ende of the Gospell of. S. Marke.

his resurrection & glorification he wolde not suffer the apostles to preache to the gentiles, but afterwarde he commaunded the to go thorow y whole worlde & to preache it to al nations of the erth. As sayth. I. Paule, thorow this fall (meanyng the Jewes) is saluation happened to y gentiles. Roma. xi. b. And agayne it was mete y y worde of god shuld haue bene first preached vnto you (meanyng y Jewes) but seying, you put it fro you & chyn your selu (unworthy of euerlastig life, to we torne to y gentils, for so hath y lord commaunded vs. Act. xiii. g.

For as moche as many haue taken in hande to compyle a treatise of those thinges, which are surely knowen amonge vs, eue as they declared them vnto vs which from begynnyng sawe them their selues, and were ministers at the doynge: I determyne also as sone as I had seached out diligently all thynges from the begynnyng, that then I wolde wyte vnto the, good Theophilus: that thou mightest knowe the certentie of those thynges, wher of thou arte informed.

The conception & byrth of Iohn the Baptist. The conception of Christ. The thankfull songes of Mary and zachary.

The first Chapter.



There was in the dayes of Herode the kynge of Iurie a certain wyche named zacharias, * of y course of Abia. And his wyfe was of the daughters of Aaren: & her name was Elizabeth. Booth were pfect before God & walched in all the lawes and ordynances of the L O R D E, that no man coulde fynde faulte w them. And they had no chylde, because that Elizabeth was barren, and booth were well stricken in age.

And it came to passe, as he executed the priestes offyce before God, as his course came (acordyng to the custome of y prestes offyce) his lot was to burne incense. * And he wet into y temple of the Lorde, and the whoale multitude of the people were without in prayer whyll the incense was aburnyng. And ther appered vnto him an Angell of the Lorde standyng on the ryght syde of the auttare of incense. And whē zacharias sawe hym, he was abashed, & feare came on hym.

And the angell sayde vnto hym, feare not zachary, for thy prayer is heard: * And thy wyfe Elizabeth shall beare the a sonne, & thou shalt call his name Iohn, and thou shalt haue ioye & gladnes, & many shall reioyce at his byrth.

John baptist is concealed

Luke.

Christ is concealed.

birth. For he shall be great in the sight of the Lord, and shall neither drink wine nor strong drink. And he shall be filled with the holy ghost, even in his mothers womb, and many of the children of Israel shall he turne to

Mal. iii. d their Lord God. * And he shall go before him in the spirit and power of

* To make Elias, to turne the hearts of the fathers to the children, and the disobedient to the will of the just men, and to make the people ready for the Lord.

God as abraham And Zacharias said unto the angel, how shall I knowe this? saying he

had the faith * I am olde and my wife well stricken in yeres. And the angel answered and said unto him. I am Gabriel, I stand

and. xliii. b. in the presence of God, and am sent to speake unto thee, and to shewe thee these glad tidings. And behold thou shalt be donne, and not be able to speake, until the tyme these things be performed.

Re. vii. a * because thou believest not my wordes which shall be fulfilled in their season.

And the people marvelled for Zacharias and marvelled that he tarried in the temple. And when he came out, he could not speake unto them. Whereby they perceived that he had sene some vision in the temple. And he beckened unto them, and remayned speechlesse.

* And it fortuneth, as sone as the tyme of his offyce was out, he departed home into his awne house. And after those dayes, his wyfe Elisabeth conceived, and by her selfe fyue monethes saying. This wyfe hath God dealt with

* When he me in the dayes when he looked on looked upon me, to take from me the rebuke that I me. **ec. i.** is suffered among men.

when he me * And in the fyfte moneth the angel wedd fauour Gabriel was sent from God unto a grace to cite of Galile, named Nazareth, to a

me. virgin spoused to a man whose name was Joseph, of the house of David, and the virgins name was Mary. And the angel went in unto her, and sayde.

* Mayle full of grace, the Lord is with thee, blessed art thou among women.

is, mayle as When we sawe hym she was abashed out to who at his sayinge, and cast in her mynde what manner of salutation that should be. And the angel sayd unto her, feare not Mary, for thou hast founde grace

Da. i. fauour with God. * Lo, thou shalt conceive in thy wombe, and shalt beare a sonne, and shalt call his name Iesus. * He shall

El. vii. c. be great, and shall be called the sonne of

David. And the Lord God shall geue birth unto hym the seate of his father David, and he shall reygne over the house of Jacob for ever, and of his kyngdome shall be none ende.

Da. vii. i. Then sayd Mary unto the angel. How shall this be, saying I knowe not

Mich. iii. v a man? And the angel answered and sayd unto her. The holy ghost shall come upon thee, and the power of the highest shall ouer shadowe thee. * Therefore also that holy thing which shall be borne, shall be called the sonne of God.

El. vi. d. And beholde thy cosyn Elizabeth she hath also conceived a sonne in her age. And this is her fyfte moneth, though she be called barren, for with God

Mar. ix. c. can nothinge be impossible. And Mary sayd, beholde the hande mayden of the Lord, be it unto me even as thou hast sayde. And the angel departed from her.

* And Mary arose in those dayes, and went into the mountaynes with haste into a cite of Iurie, and entred into the house of Zachary, and saluted Elizabeth. And it fortuneth, as Elizabeth heard the salutation of Mary, she babe sprang in her belly. And Elizabeth was filled with the holy ghost, and cryed with a

Luk. xliii. e loude voyce, and sayd. Blessed art thou amonge the women and blessed is the fruite of thy wombe. And whence happeneth this to me that the mother of my Lord should come to me? For lo,

as sone as the voyce of thy salutation sounded in myne eares, I babe sprang in my belly for joy. And blessed art thou that believedst, for those things shall be performed which were tolde thee from the Lord. And Mary sayde.

* My soule magnifieth the Lord. **El. li. b.**

And my spirit reioysseth in God my sauour. * For he hath looked on the poore degree of his hande mayden. Beholde now from hence forth shall all generations calle me blessed. For he is myghty hath done to me great things, and holy is his name. And his mercy on them that feare hym throughout all generations. He sheweth strength.

* With his arme, he scattereth them. * He sheweth are proude in the imagination of their strength. He putteth downe the myghty in his arme from their seates, and exalteth them of lowe degree. He filleth the hungry with good things, and sendeth away the as it is emptye. He remembereth mercy, and helpeth his seruant Israel. **El. li. c.**

Even

The byrth of Iohn baptist

Luke.

The byrth of Christ. xxviii.

Gene. xxi. c. * Euen as he promysed to oure fa-
f thers, Abraham & to his seide for euer.
And Mary abode with her aboute a
iii. monethes, and retourned agayne
to her awne house.

Elizabethes tyme was come & the
mulde be deliuered, and she broughte
forth a sonne. And her neyghbours &
her cosyns hearde tell how the Lorde
had shewed great mercy vpon her, and
they reioysed with her.

Gene. xxi. b
Loui. xii. a.

* And it fortuneth the eyght day, they
came to circuncyse the chyld, & cal-
his name zacharias, after the name of
his father. Howbeit his mother an-
swered & sayde, not so, but he shall be
called Iohn. And they sayde vnto her.
There is none of thy kynne, that is na-
med with this name. And they made
sygnes to his father, howe he wolde
haue hym called. And he asked for wy-
tyng tables and wrote saying, his na-
me is Iohn. And they meruel-
led all. And his mouthe was ope-
ned immediatly, & his tonge also, & he
spake laudying God. And feare came
on all them that dwelt nye vnto them.
And all these saynges were noyed
abrode throughout all the hyl countre
of Iurie & al they that herde the layds
them vp in their hertes saying. What
maner chyld shall this be? And the
hande of the Lorde was with hym.

And his father zacharias was fylled
w the holy ghost, & prophesied saying.

Benedictus

Blessed be & lorde God of Israel, for
he hath * visited & redeemed his peo-
ple. * And hath reysed vp an hoine
of saluacion vnto vs in the house of
his seruauant Dauid.

Euen as he promysed by the mouthe
of his holy Prophetes, whiche wote
sens the worlde began. That we shuld
be saued from our enemyes, & from the
handes of all that hate vs.

To fulfyl the mercy promysed to our
fathers, & to remember his holy coue-
nant.

Gene. xxi. c

* And to performe the othe
whiche he sware to oure father Abra-
ham, for to geue vs. * That we deli-
uered out of & handes of our enemyes,
myght serue hym withoute feare, all
the dayes of our lyfe, in such holynes
and ryghtewesnes as are accepte be-
foze hym. And thou chyld maite be
called the prophete of the hyst, for
thou maite goe before the face of the
Lorde, to ppare his wayes. And to ge-
ue knowledge of saluacion vnto his

Esa. xxxiii

people for the remission of synnes.
Through the tender mercy of our god,
wherby the * daye sprynge fro an hys
hath visited vs. To gyue lyght to the
that late in darchenes & in shadowe of
deth, & to gyde oure fete into & waye
that geneth
of peace. And the chyld grew & waxed
lyght to the
stronge in spere, & was in wyldernes,
till the daye cam whē he shulde shewe
hym selfe vnto the Israelites.

Hebre. ix. c.

And it fortuneth whyll they were
there, her tyme was come & she shulde gottē sonne:
her * fyrst begotten sonne, & wrapped i. d.
hym in swadlynge cloothes, and layde
hym in a manger, because ther was no
roume for them within the ynne.

The byrth and circuncission of
Christ. How he was receaued into the
the temple, how Simeon & Anna pyhe-
cy of hym, & how he was foude in the
temple amonge the doctours.

The seconde Chapter.

And it chaunced in those dayes: &
ther went out a commaundemēt
from Augusto the Emperour, that all
the worlde shulde be taxed. And this
taxinge was the fyrst, & executed whē
Syrenius was leftenaunt in Siria.
And euery man went vnto his awne
cylie to be taxed. And Ioseph also al-
cended from Galile, out of a cylie cal-
led Nazareth, into Iurie: vnto the cy-
tie of Dauid which is called Bethleē,
because he was of the house & lynage
of Dauid, to be taxed with Mary his
spoused wyfe which was with chyld.

And ther were in the same region
shepherdes abydyng in the feld and
watchyng theyr flocke by nyght. And
lo, the angell of the LORDE stode
harde by them, and the brightnes of
the Lorde shone rounde aboute them,
and they were sore afrayed. But the
angel sayd vnto them: Be not afrayed
for behold, I bringe you tydings of
greate isye, that shall come to all the
people: for vnto you is borne this daye
in & cylie of Dauid, a sauoure which
is Christ the Lorde. And take this for
a sygne: ye shall fynde the chyld swad-
led & layed in a manger. And streyght
waye ther was with the angell a mul-
titude of heavenly lowdyers, laudyng
God and sayinge: Glory to God on
hys, and * peace on the erth and vnto
men of good wyll.

And ther were in the same region
shepherdes abydyng in the feld and
watchyng theyr flocke by nyght. And
lo, the angell of the LORDE stode
harde by them, and the brightnes of
the Lorde shone rounde aboute them,
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for behold, I bringe you tydings of
greate isye, that shall come to all the
people: for vnto you is borne this daye
in & cylie of Dauid, a sauoure which
is Christ the Lorde. And take this for
a sygne: ye shall fynde the chyld swad-
led & layed in a manger. And streyght
waye ther was with the angell a mul-
titude of heavenly lowdyers, laudyng
God and sayinge: Glory to God on
hys, and * peace on the erth and vnto
men of good wyll.

And it

Christ is circumcised.

Peace C And it fortuned, as sone as the angels were gone away fro the iro heuē, nifierth recd & the shepherdes sayd one to another: ciliaciō and let vs go euen vnto Bethleem, and se remission of this thynge that is happened, whiche our synnes, the Lorde hath shewed vnto vs. And as Paul cal they came with haste & founde Mary lerb Christ and Ioseph & the babe layde in a manger. when they had sene it, they publisshed abroad the sayinge whiche was tolde them of that chyld. And all that hearde it, wonderd at those thynges whiche were tolde to them of the shepherdes. But Mary kept all those sayinges, & pondered them in her hert. And the shepherdes retourned, prayeing and laudynge God for all that they had herde and sene, euen as it was tolde vnto them.

Gen. xlii. b * And when the eyght day was come that the chyld shuld be circumcised, his name was called Iesus which was named of the Angell before he was conceaued in the wombe.

Leut. xii. b * And when the tyme of theyr purification (after the law of Moyses) was come, they brought him to Hierusalem, to present hym to the Lorde (as it is wyrtten in the lawe of the Lorde: euery

* All that man chyld that fynde openeth the fyrst open & matrix, shalbe called holy to the Lord) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doves or two yonge pigeons. And beholde

Gen. xxxviii. c. & there was a man in Hierusalem whose name was Symeon. And the same man was iuste and feared God and longed for the consolation of Israel & the holy ghost was in hym. And an answer was geuen hym of the holy ghost, that he shulde not se deeth, before he had sene the Lordes Christ. And he came by inspiration into the temple.

And when the father and mother brought in the chyld Iesus, to do for hym after the custome of the lawe, the toke he hym vp in his armes and said. Lorde, nowe lettest thou thy seruaunt departe in peace acording to thy promise. For myne eyes haue sene the saluour sent from the. Which thou haste

Ero. xliii. a prepared before the face of all people & Elia. xlii. b. A lyght to lighten the gentyls, and Act. xiii. c. glory of the people Israel.

* And his father and mother marvelled at those thynges whiche were spoken of hym. And Symeon blessed them, & sayde vnto Mary his mother: beholde, this chyld shalbe the fall and

Luke

Christ is lost in the temple.

resurreccion of many in Israel, and a signe whiche shalbe spoken agaynst And mozeouer the swerde shall pearce thy soule, that the thoughtes of many hertes maye be opened.

And ther was a prophetesse, one of the soules Anna, the daughter of Phanuel of the tribe of Aser: whiche was of a greete becaule the age, and had lyued with an husbunde sonne of vii. yeres from her begynne. And she God, whom had bene a wedowe aboute. liij. scoope thou reioyce and. iij. yere, whiche went neuer out lest the of the temple, but serued God with fastynge and prayer nyght and day. And the truthe the same came forth that same houre, whiche he and prayed the Lorde, and spake of all pache, of hym to all that looked for redempcion and those in Hierusalem.

And as sone as they had performed vnto hym med all thynges acording to the lawe shalbe againe of the Lorde, they returned into Nazareth. And whiche the chyld grewe and waxed stronge in swerde of sperte, and was fylled with wysedome, & great grace the grace of God was with hym. And sorowe

And his father and mother went to Hierusalem euery yere at the feste of the soule, & elder. And when he was. xii. yere is the selfe olde, they went by to Hierusalem after the custome of the feste. And whiche thoughtes they had fulfilled the dayes, as they of many her returned home, the chyld Iesus boode tes maye be syll in Hierusalem vnknowing to his opened father and mother. For they supposed The vnbele he had ben in the company, and ther yunge do as fore came a dayes iorney and sought gaynelape hym amonge they kynfolke and ac him and the quayntaunce. And when they founde saythful hym not, they went backe agayne to are thurst Hierusalem, and sought hym. And it thowd in the fortuned after. iij. dayes & they founde swerde of to him in the temple, sytting in the myddes rowful of the doctours, bothe hearynge them nes whiche and posyng them. And all that herde he is agayne him, marvelled at his wit & answers sayd, and so

And when they sawe hym, they were by this signe astonyed. And his mother sayde vnto Christ, are hym: sonne, why hast thou thus dealte the dyuers with vs? Behold thy father and I haue sought the, soroweng, And he sayd & affect of vnto the: how is it that ye sought me? men disclo- Will ye not that I must go aboute my fader & made fathers business? And they vnderstode open, bothe not that sayinge that he spake to them of the wyce. And he went with them, and came to ked & of the Nazareth, and was obedient to them. saythfull. But his mother kept al these thynges in her hert. And Iesus encreased in wysedome and age & in fauoure with God

God and man. H

The preachynge, baptyme, and
presonment of Iohn. The baptyme of
Christ, and a rehearfall of the genera-
tion of the fathers.

The.iii. Chapter. ✠

A In the fyftene yere of the raygne
of Tiberius the Emperour, Wō,
tius Wylate beyng leſtinaunt of Ju-
rie, & Herode beyng Tetrach of Ga-
* Tetrach: le, and his brother Philipps * Te-
cha, loke in trach in Iturca & in the region of Tra-
Mat. iii. a. chus, and Lysaniah the Tetrach of
Abyline, when Anna & Caphphas were
the hye preſtes the worde of God cam
vnto John the ſonne of zacharias in
the wyldernes. And he came into all
the cooſtes aboute Jordan, preaching
the baptyme of repentaunce for the re-
miſſion of ſynnes, as it is wyrtten in
the boke of the ſaynges of Eſaias the
Prophet whiche ſayerh.

Esa. xl. a. * The voyce of a cryar in wyldernes:
 John. i. c a prepare the waye of the Lorde, make
 his pathes straight. Euery balley shal
 be fylled, and euery mounteyne & hyll
 shalbe broughtlowe. And croked thig;
 shalbe made streyght: and the rough
 wayes shalbe made smoth: & all flethe
 shall se the sauour sent of God. R

Then sayde he to the people þe were
 & come to be baptised of hym & O gene-
 * Genera- racio of bypers, who hath taught you
 tion of by- to fflye from the wpath to come? Bynng
 pers. Loke forth due frutes of repentance, & be-
 in mat. iii. b. gynne not to saye in youre selues, we
 haue Abrahā to our father. For I
 saye vnto you: God is able of the sto-
 nes to reyse vp chyliden vnto Abrahā
 Now also is the axe layde vnto þe rote
 of the trees: so that enery tree whiche
 byngether not forth good frute, shall be
 hewē doune, & caste in to the fyre.

Act. ii. d. And the people asked hym sayinge?
What shall we do then? He answered
and sayde vnto the: He that hath two
cotes, let hym parte wth hym that hath
none: and he that hath meate, let hym
do lyke wyse.

Then came there Publicans to be baptised, and sayde vnto hym: Master, what shall we do? And he sayde vnto them: requyre no more thẽ that which is appoynted vnto you.

The sandpoures lykemyse be-
traynued of hym sayinge: and what
shall we do? And he sayde vnto them.
Do violence to no man: nether trouble

eny mā wrongfully: but be cōtent with
yours wages.

And as the people were in a doute,
and all men disputed in theyr hertes
of John, whether he were very Christ:
John answered and sayde to them all:
I baptise you with water but a strong-
er yett I cometh after me, whose shoe
latchet I am not worthy to vnloose: he
will baptise you with the holy ghost,
and with fyre: whiche hath his fanne
in his hand, & will pounge his floure,
& will gather the come in to his bar-
ne, but the * chaffe will he bourne * But the
with fyre that neuer shalbe quenched. chaffe will
And many other thinges in his exhortacion he bourne,
tacyon preached he vnto the people. loke i Mat.

Then Herode the Tetrach (whē iii. c. he was rebuked of hym for Herodias D his brother Philippes wyfe, and for Mat. iii. a. all the euyls which Herode had done) Mar. i. b. added this about all, and leyde John in prison.

* And it fortuned as all the people Mat. iiii. a.
receaued baptyrme (and when Iesus Marke. i. b
was baptyfed and dyd praye) the hea-
uen was opened and the holy ghoſt
came doune in a bodely ſhape lyke a
dove hpon hym, and a voyce came fro
heauen ſaying: Thou arte my dere
ſonne, in the do I deſyre.

And Iesus hym selfe was aboute
thirty yere of age when he beganne
beyng as men suppoled the sonne of
Ioseph, which was the sonne of Ieli:
whiche was the sonne of Mathat,
which was the sonne of Leui: whiche
was the sonne Melchi: whiche was
the sonne of Ianna: whiche was the
sonne of Ioseph: whiche was the son-
ne of Matathias: which was the son-
ne of Amos: whiche was the sonne of
Nahum: which was the sonne of Eli:
which was the sonne of Nagge: which
was sonne of Maath: which was the
sonne of Mathathias: which was the
sonne of Semei: which was the sonne
of Ioseph: which was sonne of Iuda:
which was the sonne of Iohāna. which
was the sonne of Khesia: whiche was
the sonne of Iorobabel: which was the
sonne of Salathiel: which was son-
ne of Neri: whiche was the sonne of
Melchi: which was the sonne of Abdi:
which was the sonne of Cosam: which
was the sonne of Helmadani: whiche
was the sonne of Her: which was the
sonne of Ieso: which was the sonne of
Ieliezer: which was the sonne Iozā:
which

which was the sonne of Mattha: which was the sonne of Leui: which was the sonne of Simeon: which was the sonne of Juda: which was the sonne of Ioseph, which was the sonne of Ionā, which was the sonne of Heliachim, which was the sonne of Melca, which was the sonne of Menam, which was the sonne of Mathathian, which was the sonne of Nathan, which was the sonne of Dauid, which was the sonne of Jesse, which was the sonne of Obed, which was the sonne of Boos, which was the sonne of Salmon, which was the sonne of Naalon, which was the sonne of Aminadab, which was the sonne of Aram, which was the sonne of Esrom, which was the sonne of Phares, which was the sonne of Juda which was the sonne of Jacob, which was the sonne of Isaac, which was the sonne of Abraham, which was the sonne of Tharra, which was the sonne of Nachor, which was the sonne of Saruch, which was the sonne of Ragau, which was the sonne of Phalec, which was the sonne of Heber, which was the sonne of Sala, which was the sonne of Canan, which was the sonne of Arphaxat, which was the sonne of Sem, which was the sonne of Noe, which was the sonne of Lamech, which was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Jared, which was the sonne of Melalehel, which was the sonne of Canan, which was the sonne of Enos, which was the sonne of Seth, which was the sonne of Adā, which was the sonne of God.

¶ Jesus is led into the wyldernesse, and fasteth all the tyme of his temptation, ouercometh the deuyll, goeth into Galile, preacheth at Nazareth and Capernaum: the Jewes despise hym, the deuylls knowledge hym: he cometh into Peters house, healeth his mother in lawe, and doeth greate myracles.

¶ The. iiii. Chapter.

¶ **I**esus then full of the holy ghost returnyd from Jordan and was carried of the sprete into wyldernes, & was. xl. dayes tempted of the deuyll. And in those dayes ate he nothing. And when they were ended, he after warde hongred. And the deuyll sayde vnto

hym, yf thou be the sonne of God comande this stone that it be bredd.

And Iesus answered hym sayinge, * **Deut. viii. 3.** It is mytten, man shall not lyue by bred only but by euery worde of God.

And the deuyll toke hym into an hye mountayne, and shewed hym all the kyngdome of the worlde euen in the twinklynge of an eye. And the deuyll sayde vnto hym: all this power wyll I gyue the euery whyt and the glory of them, for that is delyuered to me and to whosoever I wyll gyue it. If thou therfore wilt worshippe me, they shall be all thynne. Iesus answered hym and sayde, hence from me Satan. For it is mytten. Thou shalt honoure the Lorde thy God and hym onely serue.

And he caried hym to Jerusalem, and set hym on a pynacle of the temple, and sayde vnto hym, yf thou be the sonne of God, cast thy selfe doune fro hengs. For it is mytten: * he shall gyue his Angels charge ouer thee to kepe the, and with theyr handes they shall stay the by that thou doste not thy foot agaynst a stone. Iesus answered and sayde to hym, it is sayde, * **Deut. vi. 16.** thou shalt not tempte the L O R D E thy god. As sone as the deuyll had ended all his temptacions, he departed from hym for a season.

¶ And Iesus returned by the power of the sprete into Galile, and there went a fame of hym thowowe oure all the region rounde aboute. And he taught in theyr synagoges and was commended of all men.

¶ And he came to Nazareth where he was nourshed & as his custome was, he went into the synagoge on Sabbath dayes, and stode by for to reade And ther was delyuered vnto hym the booke of the prophete Esaias. And when he had opened the booke he found the place, where it was mytten. * **Isa. lii. 7.** The sprete of the L O R D E vpon me, because he hath annoynted me, to preache the Gospell to the poore he hath sent me, & to heale the broken harted, to preache delyuerance to the captiue, and syght to the blynde, and frely to set at lyberte them that are bound, and preache the acceptable yere of the Lorde.

And he closed the booke, and gaue it agayne to the minister, and satte downe. And the eyes of all that were in the synagoge, were fastened on him. And he began to saye vnto them. This

Mat. xi. a.

Mat. i. be.

* Deut. viii. 3.

Deut. vi. 16.

C

Mat. xiii. c.

Mat. i. c.

Mat. xlii. b.

Mat. vi. a.

Isa. lii. a.

D

daye is this scripture fulfilled in your
eares. And all bare hym wytnes, and
wondered at the gracious wordes whi-
che proceeded out of hys mouth. & he
sayde: Is not this Iosephs sonne.
And he sayd vnto the: Ye mai very wel
saye vnto me this prouerbe. Whilicid,
heale thy selfe. & Whatsoeuer we ha-
ue heard done in Capernaum, do the
same here lykewyse in thyne awne coun-
tre. And he sayde, verely I saye vnto
you: No Prophet is accepted in hys
awne countre.

xi. Re. xvi. But I tell you of a truthe, & many
Jacob. b. d. wyddowes were in Israel in the dayes
of helyas, when heyn was out thre
yeres & syre moneths, whē gret famish-
ment was throughout all the lande, &
but none of them was helyas sent,
saue into Sarepta besydes Sydon vnto
a woman that was a wyddowe. &
iii. Re. b. d. and many lepers were in Israel in the
tyme of helyeas the Prophet: and
yet none of them was heled, sauynge
Naaman of Syria.

And as many as were in the syna-
goge when they hearde that, were fyl-
led with wrath: & rose vp, and thurst
hym out of the cyrte, and ledde hym
euen vnto the edge of the hyll, wher
on theyr cite was bylte, to caste hym
downe hedlyng. But he went his way
euen thorow the myddes of them: & he

Mat. vii. d. & and came into Capernaum a cyrte
Marc. vi. a. of Galile, and there taught them on
the Saboth dayes. And they were asto-
nyed at his doctrine: for his pachynge
was with power. & And in the synago-
ge ther was a man which had a spere
of an euylent deuyl. and cryed with a
floude voyce sayng: let me alone, what
hast thou to do with vs, thou Iesus of
Nazareth? Arte thou come to destroye
vs? I knowe the what thou arte, euē
the holy of God. And Iesus rebuked
hym sayng: holde thy peace and co-
me out of hym. And the deuyl threwe
hym in the myddes of them and came
out of hym, and hurt him not. And fea-
te cam on them all, and they spake a-
monge them selues sayng: what ma-
ner a thyng is this? For with aucto-
rite and power he commaundeth the
foule spores, and they come out: And
the fame of hym spreed abroode tho-
rowe oute all places of the countre
round aboute.

Mat. xlii. b. & And he rose vp and came out of
Marc. i. c. the synagoge, and entred in to Si-

mons house. And Simons motherela-
we was taken with a great feuer, and
they made intercession to hym for her.
And he stode ouer her, and rebuked
the feuer: and it leest her. And imme-
diatly she arose & mynistred vnto the.

When the sonne was downe, all
they that had sycke taken with diuers
diseases, brought them vnto hym: and
he layde hys handes on euery one of
them, and healed them. & And de-
uyls also came out of many of them
cryng and sayng: thou arte Christ
the sonne of God. And he rebuked the
and suffered them not to speake: for
they knewe that he was Christ.

As sone as it was daye, he de-
parted and went awaye into a desert
place, and the people sought hym and
came to hym, and kept hym that he
shulde not departe from them. And he
sayde vnto then. I muste to other cy-
ties also preache the kyngdome of
God: & for therfore I am sent. And he
preached in the synagoges of Galile.

Christ preacheth in the shippe. The
disciples forsake all, and folowe him.
He clenseth the leper, healeth the man
of the palsy, calleth Mathew the cus-
tomer, and eateth with open synners.

The. b. Chapter.

It came to passe as the people
preached vpon hym, to heare the
worde of God, that he stode by the la-
ke of Genezareth. & and sawe two
shyppes stande by the lake syde, but
fishermen were gone out of them, and
and were washinge theyr nettes. And
he entred in to one of the shypps, whi-
che perteyned to Simon, and prayed
hym, that he wolde thrust out a lytle
from the lande. And he sate downe and
taught the people oute of the shyp.
When he had leest speakyng, he sayd
vnto Simon: Laūche out into the de-
pe, and let slyppe your nettes to make
a draught. And Simon answered and
sayde to hym: Mayster, we haue labo-
red al nyght, and haue taken nothing.
Neuerthelater at thy worde I wyl lo-
se forth the net. And when they had so
done, they inclosed a greate multitu-
de of fylles. And theyr net brake: but
they made sygnes to theyr felowes,
whiche were in the other shyp, that
they shulde come and helpe them. And
they came: and fylled bothe the shyp-
pes that they soncke agayne.

Ap. ii.

When

The leper is censed

Marke.

Mathe w is called

When Simon Peter sawe that, he are forgiven the, or to save, a ryle and fell downe at Jesus knees sayinge. walke? But þe may knowe that the Lorde go from me, for I am a synfull sonne of man hath power to forgive man. For he was viterly astonysed and sonnes on erth, he sayd vnto the sycke al that were with hym, at the draught of the passye. I save to the, a ryle, take of felle whiche they toke, and so was by thy beed & go home to thy house. also James & John the sonnes of ze. And immediatly he rose by before the beede whiche were parteners with Si & toke by his beed wheron he laye, & mon. And Jesus sayde vnto Symon, departed to his awne house prayng feare not, from hence forth thou shalt cathe men. And they brought þe myp- lauded god, & were fylled with feate pes to lande, and forsoke all, and fol- lowed hym. I

Mat. viii. a And it fortunied as he was in a cer-
Marke. i. b a tayne cite, beholde, there was a man full of leprosy, and when he had spyed Jesus, he fel on his face, and besought hym saying. Lorde yf thou wylt, thou canst make me cleane. And he stretchyd forth his hande, and touched hym say- inge. I wyl, be thou cleane, And im- mediately the leprosy departed frome hym. And he warned hym, þe he shulde tell no man, but that he shulde go &

Lou. xiiii. a shewe hym selfe to the Pryeste, & offer for his cleansing accordyng as Moyses commaundement was, for a wytnes vnto them. But so moche the more wēt there a fame abrode of hym, & moche people came together to heare, and to be healed of hym, of their infymities. And he kepte hym selfe aparte in the wyldernes, and gaue hym selfe to prayer. I

Mat. ix. a And it happened on a cer-
Mat. ix. a rayne daye, that he taught, and there were the Pharises & doctours of lawe, whiche were come out of all the tow- nes of Galile, Iurte, and Ierusalem. And the power of the Lorde was to heale the. * And behold, men brought a man lyng in his beed whiche was taken with a palsy, and sought mea- nes to brynge hym in and to laye hym before hym. And whē they coulde not fynde by what way they myght brynge hym in, because of þe preace, they went by on the top of the house, and let hym downe thowow þe tpyng, beed & al, in þe mydd before Jesus. Whē he saw thei- sayth, he sayd vnto hym, man, thy syn- nes are forgiven the. And the Scri- bes and the Pharises began to thinke sayinge. What felowe is this whiche speaketh blasphemy? * Who can for- geue synnes but God onely

Mat. ix. a When Jesus perceaued their thou-
Mat. ii. a ghtes, he answered & sayd vnto them. What thinke you in youre hertes? Whether is easer to saye, thy synnes

* And after þe, he went forth & sawe a ff publican named Leuy, sytting at the receyre of custome, & sayd vnto hym, folow me. And he left all, rose by, & folowed hym, & þe same Leuy made hym a great feast at home i his awn house. And there was a great cōpany of pu- blicans & of ocher þe sate at meate w hym. * And the Scribes & Pharises murmured agaynst his disciples, say- ing. Why eate ye & drynke ye with pu- blicans & synners? Jesus answered & sayd vnto the. They þe are whole ne de not of the phisicion, but they that are sycke. I came not to call the ryghtwes but synners to repentaunce.

Then they sayd vnto hym. Why do the disciples of John fast often & pray and the disciples of the Pharises also & thynke eate & drynke? And he sayd vnto them. * Can ye make the chyldren of þe weddinge faste, as long as the bydgrome is present with them? The dayes wyl come, when the bydgrome shall be taken awaye from them, then shall they faste in those dayes.

Then he spake vnto them a synill- tude. No man putteth a pece of a new garment, into an olde vesture, for yf he do, then breaketh he the newe, & the pece that was taken out of the newe, agreeth not with the olde. Also, no man poureth newe wyne into olde vessels. For yf he do, the newe wyne breaketh the vessels, & runneth out it selfe, & the vessels peryshe. But newe wyne must be poured into newe vessels, & bothe are preserued. Also, no man that dryn- keth olde wyne, streyghte waye can away with newe for he sayeth, & olde is pleasaunter.

The excuseth þe disciples that plucke the eares of come, he healeth the man with the wythred hande, choiceth his twelve Apostles, maketh a swete let- mon, & teacheth to do good for euyl.

The

The. vi. Chapter.

A **I**t happened on an after Saboth
 Mat. xii. a. that he went thowhe the corne
 Mar. ii. d. felde, & that his disciples plucked the
 eares of corne, and eate, and rubbed
 them in their handes. And certayne of
 the Pharises sayde vnto them. Why
 do ye that whiche is not lawfull to do
 on the Saboth dayes? And Iesus an-
 swered them and sayd. * Haue ye not
 redde what Dauid dyd, when he hym
 selfe was an hungred and they which
 were with hym, how he went into the
 house of God, & toke and eate the lo-
 ues of halowed breed, & gaue also to
 them whiche were with hym, whiche
 were not lawfull to eate, but for the
 Priestes only. And he sayd vnto them.
 The sonne of man is lord of the Sa-
 both daye.

B **A**nd it fortuneth in another Sa-
 Mat. xii. a. both also, that he entred into the syna-
 Marc. iii. a. goge & taught. And there was a man
 whose ryght hand was dyed vp, and
 the Scribes & Pharises watched hym
 to se whether he wolde heale on the
 Saboth daye, that they myght fynde
 an occasiō agaynst hym. But he knew
 their thoughtes, and sayde to the man
 whiche had the wyddered hande. Ryse
 vp, and stande forth in the myddes.
 And he arose and stepped forth. The
 sayd Iesus vnto them. I wyl aske you
 a questyon. Whether is it lawfull on
 the Saboth dayes to do good or to do
 euyll, to saue lyfe or for to destroye it?
 And he behelde them all in compasse,
 & sayd vnto the man. Stretche forth
 thy hande. And he dyd so, & his hande
 was restored, and made as whole as
 the other. And they were fylled full of
 madnes, & compuned one with another
 what they myght do to Iesu.

C **A**nd it fortuneth in those dayes, that
 Mat. xiiii. a. he went out in to a mountayne for to
 Marc. vi. d. pray, & continued all nyght in prayer
 John. vi. a. to God. And as sone as it was day, he
 called his disciples, & of them he chose
 twelue, which also he called Apostles
 Simon whom he named Peter, & An-
 drew his brother. James & John, Phi-
 lip & Bartolomew, Mathew and Tho-
 mas, James the sonne of Alphaeus &
 Simon called zelotes, & Judas James
 sonne, and Judas Iscarioth, whiche
 same was the traytoure.

And he came doune to the & stode in
 the playne felde in the company of his
 disciples, & a great multitude of peple

out of all parties of Iurie & Ierusalem,
 and from the see coste of Tyre & Sidon,
 whiche came to heare hym, and to be
 healed of theyr dysleases: and they also
 that were vexed with foule spretes, &
 they were healed. And all the people
 pleased to touche hym: for there went
 vertue out of hym, & healed the all.

And he lysted vp his eyes vpo the leth the he-
 discipl, & sayde: Blessed be ye * poore: re poze whi-
 for yours is the kyngdome of God. che are poze
 Blessed are ye that hunger now: for ye in spirit, his
 shalbe satysfied. Blessed are ye & wepe which trust
 now: for ye shall laugh. Blessed are ye in no worldly
 when me hate you, and thrust you oute thing, & are
 of theyr companye, & rayle, & abhorre forsake & de-
 youre name as an euill thyng, for the spised of o-
 sonne of manes sake. Reioyse ye then, ther, beinge
 and be gladde: for beholde, youre re- poze & cōtr-
 ward is greate in heuen. * After te i hert whi
 this maner their fathers entreated the che oftē do
 Prophetes.

But wo be to you that are * ryche: & world be-
 for ye haue therin youre consolacion. causethey le
 Wo be to you & are full for ye shal ha- de a godly
 get. Wo be to you & nowe laugh: for life and put
 ye shall weyle & wepe. Wo be to you their hote
 when all men prayse you: for so dyde trust & cōfide
 theyr fathers to the false Prophetes. dence i god,

But I saye vnto you which heare: as in Mat.
 Loue youre enemyes. Do good to the b. a.
 whiche hate you. Blesse them & curse * Wo be to
 you. And praye for them which wrong: to you & are
 fullpe trouble you. And vnto hym that r'che. &c. Of
 smytterth the on the one cheke, offer al this riches
 so the other. And hym & taketh awaye is spoken.
 thy gowne, forbid not to take thy coote Mat. xix. c.
 also. Goue to euery mā that asketh of
 the. And of hym that taketh awaye
 thy gooddes, & ke the them not agayne * Mat. vii. b.
 And as ye wolde that men shulde do to
 you: so do ye to them lykenesse.

If ye loue the which loue you: what
 thanke are ye worthy of? for the very
 synners loue theyr louers. And if ye
 do for them whiche do for you: what
 thanke are ye worthy of? for the be-
 ry synners do enē the same. If ye lēdo
 to them of whome ye hope to receaue:
 what thanke shall ye haue: for the be-
 ry synners lende to synners to receaue
 as moch agayne. Wherefore, loue ye
 youre enemyes, do good and lende, lo-
 kyng for nothyng agayne: & youre
 rewarde shalbe greate, and ye shalbe
 the chyldren of & hyst: for he is kynde
 vnto the unkynde and to the euill.

Be ye therfore mercyfull, as youre
 father is mercyfull. * Judge not, and

Th. iii. ye shall

The blynd leadeth þ blynd Luke. Christ healeth cēturiōs seruante

ye shall not be iudged. Condemne not and ye shall not be condemned. For geue, and ye shall be forgiven. Geue and it shall be geuen vnto you, good measure, pressynge downe, shaken together and runnyng ouer, shall men

Mat. vii. a. geue into your holmes. * For with

Mat. xiii. c. what measure ye mete, with the same shall men mete to you agayne.

And he put forth a synnilitude vnto them. Can the blynde leade the blynd? Do they not bothe then fall into the dyche? The dysciple is not aboue his mayster. Euery man shall be perfecte, euen as his master is. Why seekest thou a moote in thy brothers eye, and considerest not the beame that is in thyne awne eye? Ether howe cannest thou saye to thy brother. Brother, let me pull oute the moote that is in thyne eye, when thou perceauest not þ beame that is in thyne awne eye? Ypocryte cast oute the beame out of thyne awne eye first, and then shalt thou se perfectly, to pull oute the moote oute of thy brothers eye. **A**

Mat. vii.

* It is not a good tree that byngeth forth euyl frute, nether is that an euyl tree, that byngeth forth good frute. For euery tree is knowen by his frute. Nether of thornes gather men fygges, nor of busines gather they grapes. A good man out of the good treasure of his herte, byngeth forth that whiche is good. And an euyl man oute of the euyl treasure of his herte, byngeth forth that whiche is euyl. For of the aboundaunce of the herte, his mouth speaketh.

Why call you Master Master, and do not as I byd you? Whosoever cometh to me, and heareth my sayinges and doeth the same, I wyll shewe you to whome he is lyke. He is lyke a mā whiche bylt an house, and dygged depe & layde the foundacyon on a rocke. When the waters arose, the flud bett vpon that house, and coulde not moue it. For it was grounded vpon a rocke. But he that heareth and doeth not, is lyke a man that without foundacyon bylt an house vpon the erth, agaynst whiche the fludde dyd beate, and it fel by and by. And the fall of that house was great.

The healeth the captaynes seruant rayseth by the wedowes sonne frome deaht to lyfe, enformenth the dysciples

whom John Baptyst sent vnto hym, commendeth John, and reppouert the Jewes for theyr vnfaithfulness. He eateth with the Pharises. The woman washeth his fete with her teares and he forgiveyth her her synnes.

The. vii. Chapter.

When he had ended all his sayynges in the audience of þ peo-
ple, he entred into Capernaum. And a certayne * Centurions seruant was sycke and redy to dye, whom he made moche of. And when he heard of the Jewes, besetynge hym that he wolde come and heale his seruante. And they came to Iesus and besoughe hym instantly sayinge. He is worthy that thou shouldest do this for hym. For he loueth oure nacyon, and hath bylt vs a Synagoge. And Iesus went with them.

* Centurion is a captayn ouer an hundred men.

And when he was not farre frome the house, the Centurion sent frendes to hym, sayinge vnto hym. * Lorde trouble not thy selfe, for I am not worthy that thou shouldest enter vnder my ruffe. Wherefore I thoughte not my selfe worthy to come vnto the, but say the worde, and my seruante shall be whole. For I lykewyse am a man vnder power, and haue vnder me souldiers, and I saye vnto one, go, and he goeth. And to another, come, and he cometh. And to my seruant, do this, & he doeth it. When Iesus herbe this, he merueyled at hym, and turned hym aboute and sayd to the people that folowed hym, I saye vnto you, I haue not founde so great fayth, no, not in Israel. And they that were sent, turned backe home agayne, and founde the seruant that was sycke, whole.

* And it fortuned after that, that he wente into a cytie called Nain, and many of his disciples went with hym and moche people. When he came nye to the gate of the cytie, beholde there was a deed man carped oute whiche was the onely sonne of his mother, & she was a wedowe, and moche people of the cytie was with her. And when the Lorde saw her, he had compassion on her, and sayd vnto her, wepe not.

And he went and touched the coffyn and they that bare hym stode styl. And he sayde. Yonge man, I saye vnto the,

arise

Mat. vii. a

John baptist sendeth to christ Luke. Christ dines wth p^h pharise xxxii

iii. Reg. iii. b aryle. And the deede sate vp, and began
 iii. ge. iiii. d to speake. * And he deliuered hym to
 his mother. & there came a feare on the
 all. And they glorified God sayinge, a
 great Prophet is rysen amonge vs, &
 god hath visited his people. R

* And this rumor of hym went forth
 throughout all Iurie, and thowout out
 all p^r regions which lye rounde about.

And the dysciples of John shewed
 hym of all these thynges. And John
 called vnto hym two of his disciples,
 and sent them to Iesus sayinge. Arte
 thou he that shulde come, or shall we
 loke for another? When the men were
 come vnto hym they sayd. John Bap-
 tist sent vs vnto the saying. Arte thou
 he that shulde come, or shall we wayte
 for another? And at that same tyme he
 cured many of their infirmities & pla-
 ges, and of euyl spirites, and vnto ma-
 ny that were blynde he gaue syghte.

And Iesus answered, and sayde vnto
 them. So your wayes and shewe John
 what thynges ye haue sene and herde
 how that the blynde se, the halte go,
 the lepers are clenched, the deafe heare,
 the deede arylse, to the poore is the glad
 tydynges preached, & * happy is he,
 that is not offended by me.

* Happy is
 he p^r is not
 offended by
 me &c. To
 be offend
 ded Christ
 is to wyl ne
 cherto kno
 weth Christ
 ner yet to be
 loue in him
 & not to be
 offended in
 hym is to re
 ceane him
 knowledge
 by a persy
 faith p^r he is
 our sauour.

When the messengers of John were
 departed, he began to speake vnto the
 people of John. What went ye oute in
 to wyldernes for, to se? went ye to se a
 rede shakn with p^r wynde? But what
 went ye oute for, to se? A man clothed
 in soft rayment? Beholde they whiche
 are gorgeously apparellled, and lyue
 delicatly, are in hynges courtes. But
 what went ye forth to se? A Prophet?
 Ye I saye to you, and more then a Pro-
 phet. This is he of whom it is wyte-
 ten. Beholde I sende my messenger be-
 fore thy face, to prepare thy waye be-
 fore the. For I say vnto you, a greater
 Prophet then John, among wemens
 chyldren is there none. Nevertheless
 * one that is lesse in the kyngdome of
 god, is greater then he.

And all the people that hearde,
 and the Publycans, iustified God,
 and were baptysed with the baptyne
 of John. But the Pharises and Scri-
 bes and despised the counsell of God
 agaynste them selues, and were not
 baptised, of hym.

And the Loyde sayd. Wherunto shal
 I lyken the men of this generacyon,
 and what thynges are they lyke? They

are lyke vnto chyldren syttinge in the
 market place, and cryinge one to ano-
 ther, and sayinge, We haue pypped vn-
 to you, and ye haue not daunled, we
 haue mourned to you, and ye haue not
 wept. For John Baptist came, nether
 eatyng bryd ner dyncyng wyne, &
 ye saye, he hath the deuyl. The sonne
 of man is come and eaterh and dync-
 keth, and ye saye, behold a man whiche
 is a glotten, and a dyscher of wyne, a
 frende of Publicans and synners. Yet
 is * wysdom iustified of her chyldren. ff

* And one of the Pharises desyred
 hym he wolde eate with hym. And he
 went into the Pharises house, and sat
 of her chyl-
 drene to meate. And beholde a womā
 dyen. loke for
 in that cytie, whiche was a synner, as
 Mat. xi. c.
 lone as she kn we th at Iesus sate at
 meate in p^r pharises house, she broughe
 an alabaster boxe of oymntment, and she
 stode at his fete behynd hym wepyng,
 and beganne to welthe his fete with
 teares, and dyd wyppen then with the
 heares of her heed, and kysse his fete,
 & anoynted them with oymntment.

When the Pharise whiche bade
 hym, sawe that, he spake within hym
 selfe, sayinge, If this man were a pro-
 phete, he wolde surely haue knowen
 who and what maner woman this is
 whiche toucheth hym, for she is a syn-
 ner. And Iesus answered and sayde
 vnto hym, Simon I haue son e what
 to saye vnto the. And he sayde, master
 saye on. There was a certayne lender
 which had two debtors, the one oughe
 fyue hundred pence & the other fyfty.
 When they had nothyng, to paye he
 forgane them both. Whiche of them
 tell me, wyl loue hym moost? Simon
 answered and sayde, I suppose, that
 he to whom he forgane moost. And
 he sayde vnto hym, Thou hast truly
 iudged.

And he turned to the womā & sayde
 vnto Simon, Seiest thou this womā?
 I entred into thy house, and thou ga-
 uest me no water to my fete, but she
 hath welshed my fete with teares and
 wypped them with the heeres of her
 hed. Thou gauest me no kysse, but she,
 sence the tyme I came in, hath not
 c. ased to kysse my fete. My heed with
 oyle thou dydest not anoynte: but she
 hath anoynted my fete with oymntment.

Wherfore I saye vnto the * many
 synnes are forgiven her, for she loued
 moche.

* Many s-
 nes are for-
 uen

To whom

Christ preacheth.

Luke

The parable of the sower.

geue her be Co whom lesse is forgiven, the same cause me lo doeth lesse loue. And he sayd vnto her, ued moche thy synnes are forgiven the. And they ec. Nor that that sate at meate with hym, beganne her loue ob: to saye with in them schies: Who is rayned re: thys whiche forgueueth synnes also; mission of And he sayd to the woman: Thy sayth her synnes, hath laued the: So in peace. R

but sayth C Christ with hys Apostles goeth fro out of whi: towne to towne & preacheth, inueth che hit loue the parable of the sowe, telleth who is preaded: & his mother, and his brother, skylleth therfore the ragynge of the see, deluyreth the Christ open possessed, and dryueth the deuyls into ly affirmeth the heerde of Smyne, helpeth the syche thy saythe woman and Jairus daughter.

hath made C The. viii. Chapter.

f safe. A And it fortuneth after that, that For as he him selfe went through out cy sayth saynt ryes and townes, preachynge, and the Paul, about mynge the kyngdome of God, and the saythe is it twelue with hym. And also certayne impossible women, whiche were healed of euell to please synetes and infirmities: Mary called god. Hebr. Magdalen, out of whom went seven xi. a. And deuyls, and Joanna the wyfe of Chu: whatsoeuer sa Herodes stewarde, and Susanna & is not of many other: which ministred vnto the fatch & sam of theyr substance. R * When moch is sinne Ro. people were gathered to gother, and xiiij. d. were com: to hym oute of all cytyes, Mat. xii. c. he spake by a synilitude. A sower wet Mar. iij. a out to some his seede: and as he sowed

some fell by the waye syde, and it was troden vnder feete, and the foules of f Bayre deuoured it vp. And some fell on stone, and as sone as it was sponge bp, it widdred away, because it lacked moystnes. And some fell amonge thornes, and the thornes sprange bp with it, and choked it. And some fel in good grounde and sprange bp, and bare frute, an hundred foolde. And as he sayde these thynges, he cryed: He that hath eares to heare, let him heare.

And his disciples asked hym sayig: * Vnto you what maner synilitude is this? And is it geuen he sayd: * vnto you is it geue to knowe f we the secretes of f kyngdom of God: secretes of but to other in similitudes: that when God & c. they heare they shuld not vnderstande.

Looke in The synilitude is thys. The seede Mar. iij. b. is the worde of God. Those that are besyde the waye, are they that heare, and afterwarde cometh the deuyl and raketh away the worde oute of theyr hertes lest they shulde beleue and be laued. They on the stonnes, are they whiche when they heare, receaue the

worde with ioye. But these haue no rotes, which for a whyle beleue, and in tyme of temptacyon go awaye. And that whiche fell amonge thornes, are they whiche heare, and go forth, and are choked with cares & with ryches, and voluptuous lyuinge, and byng, forth no frute. That in f good grounde are they which with a good and pure hert, heare the worde and kepe it and bynge forth frute with patience. R

* No man lighteth a candell, & co. C uereth it vnder a besell, nether put, Mat. v. b. teth it vnder the table but setteth it on Mar. iij. a candellstiche, that they that enter in, maye se the light. Nothyng is in secret that shall not come abroode: Ne- ther any thyng hid, that shall not be knowe, and come to lycht. Take hede therfor: howe ye heare. * For who whosoener hath, to hym shalbe geuen: And hath, to him whosoeuer hath not, from hym shalbe whosoeuer taken, euen the same which he suppo- sc. Luke in seth that he hath. Mar. xiii. b

Then came to hym his * mother * Mother & hys brethren, and coulde not come at hert, as hym for please. And they tolde hym touchynge sayinge: Thy mother and thy brethren stande without, and wolde se the. The Lone in Be answered and sayd vnto them: my mo- ne. xii. b. ther and my brethren are these which heare the worde of God and do it.

* And it chaunced on a certayne daye that he went into a shippe & hys disciples also, and he sayd vnto them: Let vs go ouer buto the other syde of the lake. And they Lanched forth. And as they sayled, he fell a slepe, and there arose a storme of wynde in the lake, and they were fylled with water and were in leopardy. And they went to hym and awoke him sayinge: Master, Master, we are lost. Then he arose and rebuked the wynde and the rest of water, and they ceased, and it waxed calme. And he sayde vnto them where is your sayth? They feared and wondred saying one to another: what felowe is this? for he commaundeth both the wyndes and water, and they obeye him? R And they sayled vnto the re gyon of the Gadarenites, whiche is ouer agaynst Galile.

And as he went out to lande, there met hym a certayne man out of the cy tye, whiche had a deuyl longe tyme, & ware no clothes, nether abode in any house: but amonge graues. When he sawe Iesus, he cryed, & fell doune be- fore

fore hym, and with a loude voyce sayd, What haue I to do with the Iesus the sonne of the God most hyest? I beseeche the toment me not. Then he commaunded the foule spere to come out of the man. For ofte tymes he caught hym, & he was bound with chaynes, and kept with fetters, and he brake the bondes, and was caried of the fende, into mylbernes. And Iesus asked hym saying,

*Legio, at What is thy name? And he sayde *ter Wege: Legio, because many deuyls were en-
cious cōpre- tred into him. And they besought him,
hendeth at that he wolde not commaunde them to
the least. vi. go out into p^r depe. And ther was ther
thonsande by an heerde of many swyne, fedynge
vii. hūdyed on a hyll and besought hym, that he
and. xxxii. wolde soffre them to enter into them.

And he soffred them. Then went the deuyls out of the man, and entred into the swyne, And the heerde toke theyr course and ran heedlyng into the lake, and were choked. When the herdmen sawe what had chaunced, they fled & tolde it in the cytie & in the villages.

And they came out to se what was done, and came to Iesus, & founde the man, out of whom the deuyls were departed, syttinge at the fete of Iesus clothed and i his ryght mynde, & they were asrayde. They also whiche sawe it tolde them by what meanes he that was possessed of the deuyl, was healed. And all the whole myltitude of p^r cōtreye of the Sadarenites, besought hym that he wold departe from them, for they were taken with greate feare.

And he gate hym into the shyppe and returned backe agayne, * Then p^r mā
out of whō the deuyls were departed,
besought hym that he myght be with hym. But Iesus sent hym awaye sayig
So hom agayne into thy awne house,
and shewe what greate thynges God
hath done to p^r. And he wēt his waye,
and preached thorow out all the cytie
what greate thynges Iesus had done
vnto hym.

And it fortuneth when Iesus was come agayne that the people receaued hym. For they all wayted for hym: *
And beholde there came a man named
Jairus (& he was ruler of p^r synagoge)
& fell doune at Iesus fete, & besought
him that he wold come into his house,
for he had but a daughter onely, vpon
a twelue yere of age, & she laye a dyig.
And as he went the people thronged
hym.

And a woman harynge an issue of bloude twelue yeres (which had spēt all her substance amonge physicians, nether coulde be holpen of any) came behynde hym, and touched the hem of his garment, and immediatly her issue of bloude stancheth. And Iesus sayde, Who is it p^r touched me? When euery man denyed, Peter and they that were with hym, sayde, Master, the people thrust the and bere the, and sayest thou who touched me? And Iesus sayd, Some body touched me. For I perceaue that vertue is gone oute of me. When the womā sawe that she was not hyd, she cam trymblyng, and fell at his fete, and tolde hym before all the people for what cause she had touched hym, and howe she was healed immediatly. And he sayd vnto her, daughter be of good comforte. * Thy fayth hath made the
hoale, go in peace.

Whyll he yet spake, there came
one from the rulers of the synagoges
house which sayd to him, thy daughter
is deed, diseale not the master. When
Iesus hearde that, he answered the fa-
ther, sayinge * feare not, beleue only
and she shalbe mad whole. And whē he
cam to the house he suffred no man to
go in with hym, saue Peter, James, &
John, and the father and the mother
of the mayden. Euery body wept and
sorrowed for her. And he sayde, Wepe
not, for she is not deed, but sleepeth.
And they lewgh hi to scoone. For they
knew that she was deed. And he thrust
thē all out, & caught her by the hande,
and cryed sayinge, Mayde aryse. And
her spere came agayne, and she rose
strayght waye. And he commaunded to
gyue her meate. And the father & the
mother of her were astonied. But he
warned thē that they shulde tell no mā
what was done.

The sēderth out the. xij. Apostels
to preache. Herode heareth tel of him.
He sedeth fyue thousand men with fy-
ue loanes & two fysshes, the disciples
confesse him to be the sonne of God, he
transfigureth hym selfe vpo p^r mount,
delyuereth the possessed, and teacheth
his disciples to be lowly. They desyre
vengeaunce, but he reprimeth them.

The. ix. Chapter.

Then called he the. xij. to gether
And gaue them power, & aucto:
rite ouer all deuyls, & that they might
heale diseases. And he sent them to
preache

Mat. ix. d
Mark. b. d.

Math. ix. d
Marc. b. d.

Mat. b. b

Math. ix. c.
Marc. b. b.

Mat. x. a.
Marc. bj. a.

preache the kyngdom of God, and to cure the sycke. And he sayde to them, Take nought with you, neither staffe, nor scrippe, ne-
 * Neither waye, * neither staffe, nor scrippe, ne-
 staffe, nor rod, ther bred, neither money, neither haue
 de & c. loke i two cotes. And whatsoever house ye
 Marc. vi. b enter into there abyde and thence de-
 parte. And whosoever wyll not recea-
 ue you, when ye go out of þe cite, shake
 of the very dust from youre fete, for a
 testimony agaynst them. And they wēt
 out, & went thorow the townes, prea-
 chynge the gospel and healyng eue-
 ry where. R

* Tetrar: And Herode the * Tetrarch hearde
 cha is ex- of all that was done by him, & doubted,
 pounded in because that it was sayde of some, that
 Mat. xiii. a John was rylen agayne from deeth, &
 of some, that Helyas had appered, and
 of some, that one of the olde Prophe-
 tes was rylen agayne. And Herode
 sayde, John haue I beheaded, who the
 is this of whom I heare such thinges?
 B And he desired to se him.

And the Apostels returned, and
 tolde hym what greates thynges they
 had done. * And he toke them & wēt
 Mat. xiii. b asyde into a solitary place, nye to a cy-
 Mat. vi. d tie called Bethsaida. And the people
 John. vi. a knewe of it, and folowed hym. And he
 receaued them, & spake vnto them of þe
 kyngdome of God and healed the that
 had nede to be healed. And when the
 daye beganne to weare awaye, then
 came þe twelve & sayd vnto him, sende
 the people awaye, that they maye go
 into the townes and villages round a-
 bout and lodge, and get meate, for we
 are here in a place of myldernes. But
 he sayde vnto them, Gye ye them to
 eate. And they sayde, We haue no mo-
 but fyue loues and two fysshes, except
 we shuld go and bye meate for all this
 people. And they were about .v. thou-
 sande men. And he sayde to his disci-
 ples, Cause them to syt doune by fyf-
 ties in a company. And they dyd so, &
 made them all syt doune. And he toke
 the fyue loues, and the two fysshes, &
 toke hym to heuen, and blessed them, &
 brake, and gaue to the disciples, to ser-
 ue before the people. And they ate, and
 were all satisfied. And there was takē
 vp of that remayned to them, twelue
 C baskets full of broken meate.

* And it fortuned as he was alone
 Mat. xvi. b praying, his disciples were with him,
 Mat. viii. c and he asked them sayinge, Who saye
 the people that I am? They answered

and sayde, John Baptist, Some saye
 Helyas. And some saye, one of the olde
 prophetes is rylen agayne. He sayde
 vnto them, who saye ye that I am? Pe-
 ter answered and sayde, thou arte the
 Christe of God. And he warned and
 commaunded them that they shuld tell
 no man that thyng sayinge, that the
 sonne of man must suffre many thinges,
 and be reprobued of the elders, and of
 the hye prestes & scribes and be slay-
 ne, and & the thirde daye ryls agayne.

And he sayde to them all, yf eny
 man wyll come after me, let hym denye
 hym selfe, and take by his crosse dayly
 and folowe me. * Whosoever wyll sa-
 ue his lyfe, shal lose it. And whosoever
 shal lose his lyfe for my sake, the same
 shal saue it. For what auantagerth it
 a man to wyne the whole worlde yf
 he lose hym selfe or runne in damage
 of hym selfe? For whosoever is a sha-
 med of me, and of my sayinges, of him
 shal the sonne of man be ashamed, whe-
 he cometh in his awne glorie, and in
 the glorie of his father, and of the ho-
 ly angels. And I tell you of a surety *
 There be some of them that stande
 here which shal not tast of deeth, tyll
 they se the kyngdome of God.

And it folowed about an. viij. dayes
 after those sayinges, that he toke Pe-
 ter, James, and John and went by in-
 to a mountayne to praye. And as he
 prayed, the fallow of his countenance
 was chaunged, and his garment was
 whyte and lioone. And behold two ma-
 talked with hym, and they were Mo-
 ses and Helyas whiche appered glo-
 riously, and spake of his deparrynge,
 whiche he shulde ende at Jerusalem.
 Thys hyng
 Peter & they that were w hym, were
 heuy with slepe. And whe they woke,
 they sawe his glory, and two men
 bynge with hym.

And it chaunced as they departed
 from hym, Peter sayde vnto Iesus,
 Master, it is good beyng here for us
 to make thre tabernacles, one for the
 the, and one for Moles, & one for He-
 lyas, and myll not what he sayde.

Whyll he thus spake, there came
 a cloude and shadowed them and they
 feared whe they were come vnder the
 cloude. And there came a voyce sure
 of the cloude sayinge, This is my bea-
 sonne heare hym. And as sone as the
 voyce was past, Iesus was founde a-
 lone. And they kept it cloose, and tolde
 no man

* Whoso-
 uer wyll sa-
 ue his lyfe
 & c. that is
 whosoever
 (i this wort
 der) regar-
 derh so hys
 lyfe, that he
 wil not put
 it in i copar
 dy for me
 when tyme
 requyret
 f same shal lo-
 se his lyfe
 eternally &
 * There be
 some of the
 f stande & c.
 shal not tast
 of the dethe
 tyll they se
 þe kyngdom
 of God. &
 Thys hyng
 dem of
 god whi-
 che Marke
 in the. viij.

chap. d. xij.
 reh to come
 in power, is
 the kyngdō
 of Christ
 whiche som
 of them dyd
 then se, whi
 che wer the
 ter, John, &
 James, whi
 the sawe
 f clouded
 f glorie of

Christ cast out a deuyl.

Christ tēd. no man in those dayes any of those
formed, and thynges whiche they had lene.
heard & testi. And it chauned on the nexte daye
mony & wit as they came odane from the byll, mo-
nes of f. fa. the people met hym. And beholde a
ther of heuē man of the compani cryed out saying,
of Moses & Master, I beseeche the behold my son.
Wallas for me, for he is all that I haue, and se, a
then did all spere taketh hym that he someth a-
these abou. gayne, and with moche payne depart-
hauntly re- teth from hym, when he hath rent hym
besyde that and I besought the dysciples to caste
Christ was him oure, and they coude not Jesus
a kinge and answered & sayde: O generaciō about
the sonne of faith, & croked, how longe mal I be w
God.

yon & mal suffer you? Winge thy son-
fne hydder. As he yet was a cōmyng,
the sende rent hym and tare hym. And
Jesus rebuked the vnclene spere, and
healed the chyld, and deliuered hym
to hys father. And they were all ama-
sed at the myghty power God.

Whyll they wondred euery one at
all thynges whiche he dyd, hei ayde
vnto his disciples, Let thes sayinges
synke doun into your eares. The ty-
me wyll come, when the sonne of man
shalbe deliuered into the handes of
men. But they wist not what f. worde
meant, & it was hyd from them, that
they vnderstode it not. And they feared
to aske him of the sayinge.

Mat. xiii. a. Amonge them who shuld be the grea-
rest. Whē Jesus perceaued f. though
Marc. ix. e. tes of thei hertes, he toke a chyld, &
Luk. xii. f. set hym harde by hym, and sayde vnto
them. Whosoever receaueth this chyl-
de in my name, receaueh me. And who
soeuer receaueh me, receaueh hym f.
sent me. For he that is least amonge
you all, the same shalbe greate.

And John answered and sayde, Ma-
ster we sawe one castynge out deuyls
in thy name, and we forbade hym, be-
cause he foloweth not with vs.
And Jesus sayde vnto hym, forbyd ye
hym not. For he that is not agaynste
vs, is with vs.

And it folowed when the tyme was
come that he shuld be receaued bp, the
he let hys face to go to Jerusalem, &
sent messengers before him. And they
went and entred into a cite of the Sa-
maritans to make redy for hym. But
they wolde not receaue hym, because
hys face was as though he wolde go
so Jerusalem. When his disciples Ja-
mes and John sawe that they sayde.

Luke Lxx. are sent to pache xxxiii.

Lord wilt thou that we commaunde
that fye come doun from heuen and
consume them, euen as Isepas dyd?
Jesus turned aboute, and rebuked the
saying: ye wot not what maner spere
ye are of. The sonne of man is not co-
me to destroy mennes liues, but to sa-
ue them. And they went to anothe
roune. & And it chauned as he went
in the waye, a certayne man sayde vnto
hym: I wyl folowe the whither soe-
uer thou goo. Jesus sayde vnto hym:
foxes haue holes, and hyddes of the
ayer haue nestes: but the sonne of mā
hath not where on to laye his heed.

And he sayde vnto another: fo-
lows me. And the same sayde: Lorde
suffre me fyrst to go and bury my fa-
ther. Jesus sayde vnto him. Let the-
deed bury thei deede, but go thou and
preache the kyngdome of God.

And another sayde: I wyl folo-
we the Lorde, but let me fyrst go byd
them fare well, whiche are at home at
my house. Jesus sayde vnto hym, No
man that putterh his hande to the
plowe, and loketh backe, is apte to the
kyngdome of God.

The sendeth the seuentye before hym
to preache, and geueth them a charge
home to behaue them selues, preaseth
hys heauenly father, answereth the
Scribe that tempted hym, and by the
example of the Samaritane sheweth
who is a mans neyghboure, Martha
receaueth the Lorde in to her house.
Mary Magdalene is feruent in hear-
yng hys worde.

The .x. Chapter.

After these thynges, the Lorde
Apoynted other seuentye also, &
sent them two and two before hym in
to euery cytie and place, whither he
hym selfe wolde come. And he sayde
vnto them, the haruest is greate but
laboyers are fewe. Praye therefore f.
Lorde of the haruest, to sende forth
laboyers into hys haruest. Soo youre
wayes: beholde, I sende you forth as
lambes amonge wolues. Bere no wal-
let, nether scrippe, nor moes, & salute
no man by the way. Into what soeuer
house ye enter fyrst saye: Peace be to
this house. And yf the sonne of peace
be there, youre peace shall reste vpon
him: yf not, it shal turne to you agayn.
And in f. same house tary styl, eatyng
& drynkynge soche as they haue. For
f. laboyr is worthy of his rewarde.

Let the
deed bury
thei deede.
ec. That is
let the infy-
deles along
in thei in-
delite and
folow thom
me, f. is be-
lieue thou in
me. ec. And
go preache
the kyngdō
of God. ec.

The disciples are sent

Luke.

The question of the lawer

Mat. x. a.

Go not from house to house, & into whatsoeuer cytie ye entre, yf they receaue you, cate suche thynges as are set befoze you, and heale the syche that are there, & saye vnto them, the kyngdome of god is come nye vpon you.

* But into whatsoeuer cytie ye shall enter, if they receaue you not, go your wayes out into the stretes of the same & say, euen the very dust, whiche cleaueth on vs, of your cytie, we wype of agaynst you. Notwithstandyng, marke this that the kyngdome of God was come nye vpon you. Ye & I say to you, that it shall be easer in that daye for zodome then for that cytie.

C Wo be to the Chorazin, wo be to þe Bethsaida. For yf the myracles had bene done in Tyre and Sidon, whiche haue bene done i you, they had a great while agoone repeted sitting in heere & a synes. Neuerthelesse it shall be easer for Tyre & Sidon at the iudgment, then for you. And thou Capernaum whiche arte exalted to heauen, shalt be thrust downe to hell. * He þe heareth you, despiseth me, & he that despiseth me, despyseth hym that sent me..

Mat. x. a.
John. xiii. c.

And the seuentye turned agayne to soye, sayinge. Lorde euen the very deuils are subdued to vs thowow thy name. And he sayd vnto the. I sawe Satan, as it had bene lyghtenyng, fall downe from heauen. Beholde I geue vnto you power to treade vpon serpentes & scorpions, & ouer al maner power of the enemye, & nothyng shall hurte you: Neuerthelesse, in this reioyce not that þe spirites are vnder your power, but reioyce, because youre names are wyrtten in heauen.

Mat. x. a.

That same tyme reioysed Jesus in the spirite & sayde. I confesse vnto the father, * Lorde of heauen & erth, that thou hast hyd these thynges from the wyle & prudent, & hast opened them to the babes. Euen so father, for so pleased it the. All thynges are geuen me of my father. And no mā knoweth who the sonne is, but þe father, nether who the father is, saue the sonne, and he to whom the sonne wyll shewe hym.

And he turned to his disciples, and sayd secretly. * Happy are the eyes, whiche se that ye se. For I tell you þe many prophetes & kynges haue desyred to se those thynges whiche ye se, & haue not sene them, and to here those

thynges whiche ye here, and haue not herde them. And beholde a certayne lawer stode by, & tempted hym, say. Ing. * Master what shall I do to enheret eternall lyfe? He sayd vnto hym.

What is wyrtten in the lawe? Howe redest thou? And he answered & sayd, * Loue thy Lorde God, with all thy herte, & with all thy soule, & with all thy strengthe, and with all thy mynde & thy neyghbour as thy selfe. And he

sayde vnto hym. Thou hast answered lyng to iust ryght. This do & thou shalt lyue. * He sie him selfe wyllyng to iustifie hym selfe, sayd vnto Jesus. Who is the my neyghbour? he willig to

Jesus answered & sayd. A certayne set forth hym man descended from Ierusalem into selfe as iust Hierico, & fell into the handes of theues, which robbed hym of his raymet was lerned & wounded hym, & departed leuyng sayd who is hym halfe deed. And by chaunce there my neyghbour came a certayn Iorde that same way, boure. &c. & when he sawe hym, he passed by.

And lykwyse a Leuyte, when he was come nye to the place, went & looked on hym, & passed by. Then a certayne Samaritane, as he iourneyed, came nye vnto hym & when he sawe hym, he had compassyon on hym, & went to & bounde by his woundes, & poured in oyle and wyne, & put hym on his awne beaste, & brought hym to a comen ynn, & made prouision for hym. And on the morow when he departed, he toke oute twopence & gaue them to the host, & sayde vnto hym. Take cure of hym, & what soeuer thou spendest more, when I come agayne, I wyl recompence the.

Whiche now of these thre thykest, was neyghbour vnto hym that fell in to the theues handes? And he sayd, he þe shewed mercy on hym. The sayd Jesus vnto hym. So & do þe lykwyse. &c.

* It fortunied as they went, þe entered into a certayne tounne. And a certayn womā named Martha, receaued hym into her house. And this womā had a syster called Mary, whiche late th chose her at Jesus fete, & herde his preachyng. & good pte. And Martha was cōbyed about moche &c. That is seruyng, & stode & sayd: master, doest þe hach cho not care, þe my sister hath left me to my selfe & heryng nister alone? Byd her therefore, that she of sword of helpe me. And Jesus answered, & sayd god whiche vnto her, Martha, Martha, þe carest, euer endu & arte troubled aboute many thynges, teth, & is þe berely one is nedefull. * Mary hath the only way to chosenthat good parte, whiche shall neuerlastyng not be taken awaye from her. &c.

He teacheth his disciples to praye, dyueth out a deuyl, & rebuketh the blasphemous Pharisees. They requyre sygnes & tokens. He eateth with the Pharisee & reproveth the ypocrite of the Pharisees Scribes & Ypocrites.

A The. xi. Chapter,

In a certayne place, when he ceased, one of his disciples sayd vnto hym **M**aster, teache vs to praye. as John taught his disciples. And he sayd vnto them, when ye pray, say. Our father which arte in heauen, halowed be thy name. Thy kynngdome come. Thy wyll be fulfilled, euen in erthe as in heauen. Out dayly breed geue vs euer more. And for geue vs our synes: For euen we for geue every man that trespasseth, vs. And leade vs not into temptation. But deliuer vs from euyl.

And he sayd vnto them, & yf any of you shulde haue a frende, and wulde go to hym at mydnyght, and say vnto hym, frende lende me thye loues, for a frende of myne is come out of the way to me, & I haue nothyng to set before hym, & he within shuld answere & say, trouble me not, the doore is now shut, and my seruauntes are with me in the chamber, I can not ryle and geue the to the: I say vnto you, though he wold not aryse and geue hym, because he is his frende, yet because of his oportynyte he wolde ryle, and geue hym as many as he neded. And I say vnto you

* aske, and it shalbe geuen you. Seke and you shal fynde. Knoch, and it shal be opened vnto you. For every one that asketh, receaueth, and he that seeketh, fyndeth, and to hym that knocketh, shal it be opened. Yf the sonne shal aske breed of any of you that is a father, wyl he geue hym a stone? Or yf he aske a fylde, wyl he for a fylde geue hym a serpent? Or yf he aske an egge, wyl he offer hym a scorpeon? Yf ye then whiche are euyl, can geue good gyftes vnto youre chyldren, howe moche more shal the father of heauen geue an holy spyrite to them, that desyre it of hym?

A And he was casting out a deuyl, whiche was domme. And it folowed when the deuyl was gone oute, the domme spake, and the people wondred. But some of them sayd, he casteth out

cheefe of the deuyls. And other tēpted but reade. hym sekynge of hym a sygne from hea- **M**at. x. c. uen. But he knewe they thoughtes, & sayde vnto them, Every kyngdom de- **C** uided within it selfe shal be desolate, & one house shal fall vpon another. So yf Sata be deuyled within him selfe, howe shal his kyngdome endure? Be- cause ye saye that I cast out deuyls by the power of Belzebub. If I, by the power of Belzebub cast out deuyls, by whom do youre chyldre cast them out.

* Therefore shal they be your iudg. * If I by the But yf I, with the fynger of God cast out deuyls, no doute the kyngdome of god cast out deuyls & God is come vpon you.

When a stronge man armed wat- **I** is, yf I bo cheth his house, that he possedeth is in the power of peace. But when a stronger then he cometh vnto hym and ouercometh him, he taketh from him his harnes wherin he trusted and deuyleth his goodes. He that is not with me, is against me. And he that gathereth not with me, scattereth.

When the vnclene spyte is gone out of a man, he walketh through waterlesse places, sekynge rest. And whē he fyndeth none, he sayeth, I wyl retorne agayne vnto my house whence I came out. And when he cometh, he fyndeth it swept & garnished. Then goeth he and taketh to hym seue other spytes worse then him selfe, and they enter in, and dwell there. And the ende of the man, is worse then the begynnyng.

And it fortuned as he spake those thinges, a certayne woman of the cō, pany lyfte vp her voyce, and sayde vnto hym, happy is the wombe that bare the, & the pappes which gaue the sucke. But he sayde, Ye, happy are they that heare the worde of God & kepe it.

When the people were gathered thych to gether, he begā to saye, This is an euyl nacion, they seke a signe, & ther shal no signe be gyuen them, but the signe of Jonas the prophet. For as Jonas was a signe to the Ninuites, so shal the sonne of man be to this nacion.

* The quene of the southe shal ryle at iudgement, with the me of this generation, and condempne them, for she came from the ende of the worlde, to heare the wysdome of Salomon. And behold a greater the Salomō is here. The me of Ninue shal ryle at the iudgement with this generation, and shall be condempned.

Mat. vii. a.
John. xvi. f.
Jaco. i. a.

Of Belze deuyls by the power of Belzebub

The pharises are rebuked

Luke.

The leuen of the pharises

condempne them, for they repented at the preaching of Jonas. And beholde a greater then Jonas is here.

Mat. b. a. **¶** A man lyghteth a candell, and putteth it in a peny place, nether vnder a busshell, but on a candellsticke, & they that come in maye se the lyght.

Luk. viii. a. The lyght of thy body is & eye. Therfore when thyne eye is synge, then is all thy body ful of lyght. But yf thyne eye be euyl, then shall all thy body be full of darcknes. Take hede therfore that the lyght which is in the, be not darcknes. For yf all thy body shall be lyght, haupnge no parte darke, then shall all be full of lyght, euen as when a candell doeth lyghte the with hys byghtnes. **¶**

And as he spake a certayne Pharise besought hym to opne with hym, & he went in and sate downe to meate.

When the Pharise sawe that, he meruayled that he had not fyrst washed before dyner. And the Lorde sayde to hym. **¶** Howe do ye Pharises, make cleane the out syde of the cup, and the platter, but youre inward partes are full of rauenynge & wychednes. Ye folles, dyd not he that made that which is without, make & whiche is within also? Nevertheless geue almes of that ye haue and beholde al is cleane to you.

But wo be to you Pharises, for ye ethe the mynt & rewe, & all maner erbes, & passe ouer iudgement & the loue of God. These ought ye to haue done & yet not to haue left & other vndone.

Wo be to you Pharises, for ye loue the hyppermost seates in the synagoges, and gretynge in the markets.

Wo be to you Scribes and Pharises ypocrites, for ye are as graues which appere not, and the men that walke ouer them are not ware of them. The answered one of the lawers, and sayde vnto hym. Master, thus sayinge thou patest vs to rebuke also. The he sayd wo be to you also lawers, for ye lade men w burthens greuous to be borne, & and ye your selfe touche not & packes with one of youre fyngers. Wo be to you, ye bylde the sepulcres of the prophetes, and your fathers kyled them, truly ye beare wytnes, that ye allowe the dedes of your fathers, for they kyled them, and ye bylde their sepulcres.

Therfore sayde the wysdome of God, I will sende them prophetes and Apostles, and of them they shall sle &

persecute, that the bloude of all prophetes, which was shedd from the begynnyng of the worlde, may be requyred of this generacion, from & bloude of A bell vnto the bloude of zachary, Gene. iiii. whiche perslyshed betwene the auker & ii. pa. xxi. & the temple. Worely I saye vnto you, it shall be requyred of this nacyon.

Wo be to you lawers, for ye haue taken awaye the key of knowledge, ye entred not in your selues, & them that came in ye forbade. When he thus spake vnto them, the lawers and the Pharises began to were busse aboute hym, and to stop his mouth with many questyons, laying wayte for hym, & sekynge to cathe some thyng of his mouth, wherby they myght accuse hi.

The leuen of the Pharises, Christo comforteth his disciples agaynst persecution warneth them to beware of couetousnes, by the similitude of a certayne ryche man, he wyll not haue the to hange upon earthly thynges, but to wathe and to be redy agaynst hys comynge.

The. xii. Chapter.

¶ AS there gathered together an innumerable multitude of people (in so moche that they trood one another) he began to saye vnto his disciples, fyrst of all beware of the leuen of the Pharises whiche is ypocrysy. For there is nothyng couered, that shall not be vncouered, nether hyd that shall not be knowne. For whatsoeuer ye haue spoken in darcknes, that same shall be hearde in the lyght. And that which ye haue spoken in & eare euen in secret places, shall be preached euen on the top of the houses.

I say vnto you my frendes be not afraide of them that kyll the body, & after that haue no moze that they can do. But I wyll shewe you, whom ye shall feare. Feare hym whiche after he hath kyled, hath power to caste into hell. Ye I say vnto you, hym feare. Are by fname of not fyue sparowes bought for two far thynges? And yet not one of them is forgotten of God. Also euen the very heeres of your heedes are nombred. Feare not therfore, ye are moze of value then many sparowes.

I saye vnto you, whosoener confesseth me before men, euen hym shall the sonne of man confesse also before the angels of God. And he that denyeth

what leue & saythfull must be ware of, is made euylly shewed in Mat. xvi. wherby leue is vnderstande & wote ne sinuicis of & Pharises, & of all other men lyke condoned by name of not fyue sparowes bought for two far thynges? And yet not one of them is cause it is de cereful, false & vngodly & maketh al & louers thereof ypocrites.

me before men, shall be denyed before
 angels of God. And whosoener spe-
 keth a worde agaynste the sonne of
 he a worde man it shall be forgiven hym. But whoso
 agaynst the sonne of man blasphemeth the holy ghost
 sonne of man it shall not be forgiven. When they
 is to be offe byng you vnto the synagoges, & vnto
 ded id þ hū the rulers & officers, take no thought
 many yea: how o: what thyng ye shall answere o:
 mā heed of what ye shall speake. For þ holy ghost
 Iesus christ shall teache you in þ same houre, what
 so, þys hū ye ought to saye.

ble & lowe
 degree, as hym, Master byd my brother denyde
 were many the enheritaunce with me. And he sayd
 of þ Jewes vnto hym. Mā, who made me a iudge
 John. bil. o: a dowyder ouer you? Wherefore he
 Mat. xii. c. sayd vnto them, take hede, & beware of
 Mar. iii. d. couetousnes. * Jhs, no mannes lyfe

C standerth in the aboundaunce of þ thin-
 ges whiche he posselleth. And he put
 forth a symilitude vnto them sayinge.
 The grounde of a certayne ryche man
 brought forth frutes plenteously, and
 he thought in hym selfe sayinge. what
 shall I do? because I haue no roune
 wher to bestowe my frutes? And he
 sayd. This wyll I do. I wyll destroye
 my barnes, & bylde greater, & therin
 wyll I gather all my frutes, and my
 goodes, and I wyll say to my soule.
 Soule thou hast moche goodes layde
 vp in store for many yeres, take thyne
 ease, eat, drynke, & be mery. But God
 sayd vnto hym. Thou folle, this nyght
 wyll they fetch away thy soule agayn
 from the. Then whose shall those thyng-
 ges be whiche thou hast prouyded? So
 is it with hym that gathereth riches?
 & is not ryche in God.

And he spake vnto his disciples.
 Therefore I saye vnto you. Take no
 thought for youre lyfe, what ye shall
 eat, nether for your body what ye shall
 put on. The lyfe is more then meate,
 & the body is more then rayment. Con-
 sydere the rauens, for they nether sowe
 nor reape, whiche nether haue stoor
 house nor barn, and yet God fedeth
 them. How moche are ye better then
 foules. which of you is takig thought
 can adde to his stature one cubit? If
 ye then be not able to do that thyng
 whiche is least, why take ye thought
 for the remnaunt, Consydre the lylies
 how they growe. They laboure not,
 they spyn not, and yet I say vnto you,
 that Salomon in all his royale, was
 not clothed lyke to one of these.

If the grasse whiche is to daye in
 the feilde, and to morowe shall be cast in
 to þ fornaice, God so clothe, how moche
 more wyll he clothe you, o ye endued
 with lytle fayth? And alke not what
 ye shall eat o: what ye shall drynke, ne-
 ther clyme ye vp an hye, for all soche
 thynges the herthen people of þ worlde
 seke for. Your father knoweth that ye
 haue neede of soche thynges. Wherefor
 seke ye after the kyngdome of God, &
 all these thynges shall be ministred vnto
 you. * Feare not lytell floocke, for it
 is youre fathers pleasure, to gyue you
 a kyngdom. * Sell that ye haue, and
 gyue almes. And make you bagges, & c. of thynges
 which were not olde, and treasure that loke Mare.
 sayeth not in hene, where, no these co: J. c.
 meth, nether meth corrupteth. For
 where youre treasure is, there wyll
 youre hertes be also.

Let youre loynes be girded about, &
 and youre lyghtes brennyng, and ye
 your selues lyke vnto men that wayte
 for theyr master, when he wyll retorne
 from a wedding, that allone as he com-
 meth and knocketh, they may open vnto
 hym. Happy are those seruauntes,
 which the Lorde when he cometh shall
 fynd waking. Verely I saye vnto you,
 he wyll gydde him selfe about & make
 them to sit doune to meate, and walke
 by and mynister vnto them. And yf he
 come in the secōde watche, ye yf he co-
 me in the thyrde watche, & shall fynde
 them so, happy are those seruauntes.
 This bnderstonde, that yf the good mā
 of the house knew what houre þ thefe
 wolde come, he wolde suerly watche, &
 not suffer his house to be broken vp.
 Be ye prepared therfore, for the sonne
 of man wyll come at an houre when ye
 thynke not. B. Mat. xxiii.

Then Peter sayde vnto hym. * Mar. xii. c.
 Master, tellest þ this symplytude vnto * So the
 us, o: to all men? And the Lorde sayde, peace as
 If there be any faythful seruaunt and this worlde
 wyle, whō his Lorde shall make ruler ouer
 ouer his household, to gyue them theyr due
 duetie of meate at due season, happy is at peace
 that seruaunt, whom his master when whē mēne
 he cometh, shall fynde so doyng. Of appetites &
 a trueth I saye vnto you, that he wyll despyse
 make hym a ruler. ouer all þ he hath. satisfied, &
 But and yf the euill seruaunt shall when þ euill
 saye in his herte, My master wyll be agre with
 ferre his commynge, and shall begyn the euill
 ne to smyte the seruauntes and may. can I not
 deny, and to eat and drynke and to to sende
 be dyron.

on the erth, he dyenken: the lord of the seruant
but therfore wyl come in a daye when he thynkerh
cam I with not and at an houre when he is not
of wordes of wate, and wyl deuyde hym, & wyl ge-
bery peace, ue him his rewarde in the vnbelerers.
so destroye. The seruant that knewe his ma-

peace of this lites wyl and prepared not hym selfe,
woulde, for nether dyd accordyng to his wyl, that
lyth the doc be bered in many stryppes. But he knewe
stryne of the not, and yet dyd committe thynges wor-
dofpel, whi thy of stryppes, shalbe beten with fewe
che teacheth stryppes. For vnto whom moche is ge-
all peace, uen, of hym shalbe moche requyred.
shalbe en- And to whom men moche committe, the

ried of ma- moze of hym wyl they aske.
my, it ca not: I am come to sende fyre on erthe,

he but deba and what is my desyre, but that it we-
te must ryle vs all readye kyndled? Not withstan-
euen amon dyng I must be baptysed with a bap-

gest grea- tym: & how am I payned tyll it be en-
test frindes, deb? Suppose ye & I am come to send
while they & peace on erthe? I tell you naye, but

& loue thys rather debate. For, fro henceforth ther
woulde wyl shalbe fyre in one house deuyled, the
soser exerci agayst two, and two agayst thre. The

se cruelte father shalbe deuyled agaynst the son-
toward the se, and the sonne agaynst the father.
they loue The mother agaynst the doughter, &

best, & the doughter agaynst & mother. The
the leaue motherelawe agaynst the doughter-
& bices whi lawe, and the doughterelawe agaynst
che they ha- hyr motherelawe.

ne bene ac- Then sayd he to the people: when ye
customedbn se a cloude ryle out of & west straght
to. And a waye ye saye: we shall haue a shower,

gayne, those and so it is: And when ye se the south
whom & fy- wynde blowe, ye saye: we shall haue
ze of the cha heet, and it commeth to passe. Ypocry-

rite belon- tes, ye can skylle of the fashion of & erth
gyn g to the and of the saye: but what is the cause,
Gospel hath that ye can not skylle of thystyme? Ye

touched, wil and why iudge ye not of youre selues
by no mea- what is ryghte.
nes suffer Whyll thou goest with thyne aduer

the sel u; to saye to & ruler: as thou arte in the way
be deuyled gene dyligence that thou mayst be dcli
fro & which uered fro hym least he brynge the to &

thei haue be iudge & & iudge deliuer & to & iaylar, &
gonne to cle & iaylar cast the into prison. I tel the,
ue to, be- thou departest not thence tyl thou ha-

twitte these ue made good the & vtmost myto.
am I not co Of the Galileans whom ylate
me to let pe slewe, and of those that dyed in Sylae
ace, but de- The synilitude of & fygge tre. Chyste

hate. healeth the sycke woman. The para-
& Of thys ble of mustarde seede and leuen. Fewe
Math. b. d. entre into the kyngom. Chyste repro-
ueth Herode and Jerusalem.

¶ The .xiii. Chapter.

¶ Ther were present at & same sea: A

son that knewed hym of & Sa-
lileans, whose bloude yplate mengled
with they; awne sacrefyce. And Iesus

answered, and sayde vnto them: Sup-
pose ye & these Galileans were greater
synners then all the other Salpleans,

because they suffered suche punyshe-
ment? I tell you naye: but except ye
repent, ye shall all lykewise peryshe.

or those. xliii. vpon whiche the counte
in Sylae fell, and slewe them, thynke
ye & they were synners aboue all men
that dwel in Jerusalem? I tel you naye

But except ye repent, ye all shall lyke
wise peryshe.
¶ He put forthe this synilitude, a

certayne man had a fygge tree planted
in his byneyard and he came & sought
frute theron, and founde none. Then

sayd he to the dyeller of his byneyard,
beholde, thys thre yeare haue I come,
and sought frute in thys fygge tree, &

fynde non, cut it doune, why comberth
it the grounde? and he answered and
sayde vnto him. Loyde let it alone this

yeare also, tyll I dygge rounde aboute
it, and donge it, to se whether it wyl
beare frute, and yf it beare not then,

after that, cut it doune. And he taught
in one of they; synagoges on the Sa-
borth dayes. And beholde ther was a

woman whiche had a spere of infir-
mite. xliii. yeres, and was bowed to-
gether and could not lyfte vp her selfe

at all. When Iesus sawe her, he called C
her to hym, and sayde to her, woman
thou arte deliuered from thy dyscase.

And he layde hys handes on her, and
immediaty she was straght, and glo-
ryfyed God. And the ruler of the sy-

nagoge answered wyth indignacion
(because that Iesus had healed on the
Saborth daye) and sayde vnto the peo-

ple. Ther are syxe dayes in which me
ought to worke, in them come and be
healed, and not on the Saborth daye.

Then answered hym the Loyde, and
sayde, & ypocrite, dorthe not eache one
of you on the Saborth daye, lowse his

oxe or his asse from the stall, and leade
hym to the water? And oughe not this
doughter of Abraham, whom Satan
hath bounde lo. xliii. yeres, be lowsed

from this bonde on the Saborth daye?
And when he thus sayde, all hys ad-
uersaries were ashamed, and all the
people reioysed on al the excellent de-

des, that were done by hym. ¶ Then

Mat. xii. a.
Luk. xiii. a.

The parable of leuen

Luke Jesus eateth wth þ pharise xxxvii

D Then sayde he, what is þ kyngdom of God lyke? or wherto shall I cōpare it? It is lyke a grayne of mustard sēde, which a mā toke & sowed in his gardē, and it growe and wexed a greute tree, and the foules of the ayer made nestes in the braunches of it.

And agayne he sayde, where bnto shall I lyken the kyngdom of God? it is lyke leuen, whiche a woman toke, & hydde in hire busshels of flour, tyll all was thorow leuēded. And he wēt thorow all maner of cyties & townes teaching, and iorneyinge towardes Jerusalem. Then sayde one vnto hym, L O R D E, are ther feaw that shall be saued? And he sayde vnto them, stryue to youre selues to enter in at the strait gate, for many I say vnto you, wyll seke to enter in, and shall not be able.

* When the couenaunt made in the bloude of Chyriste is blided, then men paine them sel. If ues to holy work, trusting thereby to enter, but al in vayne.

* When the good man of the house is rylen vp and hath met to the doze, ye shall beginne to stande without, and to knocke at the doze sayinge Lorde Lorde, open vnto vs, and he shall answer and saye vnto you, I knowe you not whence ye are. Then shall ye begin to saye, we haue eaten in thy presence and dronke, and thou hast taught in oure stretes. And he shall saye, I tell you I knowe you not whēce ye are, departe frō me all ye workers of iniquite. Ther shall be weping and gnashing of teth, when ye shall se Abraham and Isaac and Jacob, and all the Prophetes in the kyngdome of God, and your selues thrust oute at dozes. And they shall come from the east and from the west and from the northe and frō the southe, & shall sit doune in the kyngdō of God. And beholde, there are last, whiche shall be fyrst, And ther are fyrst whiche shall be last.

G The same daye there cam certayne of the pharises and sayd vnto him, get the out of the waye, and departe hēce, for herode wyll kyll the. And he sayd vnto them. Go ye and tell þ fore, beholde I cast oute the denyis & heale the people to daye and to morowe, and the thyrde daye I make an ende. Nevertheless, I must walke to daye and to morowe, and the daye folow'ng, for it can not be, that a Prophet perishe eny other where, saue at Jerusalem.

Mat xxij. d

* O Jerusalem, Jerusalem, whiche kyllest Prophetes, & stonest them that are sent to the, howe often wolde I haue gathered thy chyldrento gether, as

the hen gathered her nest vnder her wynges, but ye wolde not. Beholde youre habitacyon shall be left vnto you desolate. For I tell you, ye shall not se me vntyll the tyme come that ye shall saye, blessed is he that cometh in the name of the L O R D E.

C Jesus eateth with the Pharisee, healeth the dropsy vpon the Sabbath teacheth to be lowly, telleth of þ great supper, and warneth thē that wyll followe him, so laye theyr accomptes before what it wyll cost them. The salt of the earth.

C The. xliij. Chapter.

And it chaunced that he went into the house of one of the chiefe Pharises to eate bread on a sabbath daye, & To eate and they watched hym. And beholde breed, þ is ther was a man before hym, which had to dyne, or the dropsye. And Jesus answered and to take a re spake vnto the laweers and Pharises past, as it is sayinge, is it lawfull to heale on the sabbath daye? And they helde theyr peace. And he toke hym & healed him, and let him go, & answered thē sayinge, whiche of you shall haue an asse or an oxe falle into a pyt, & wyll not straight waye pull him out on þ Sabbath daye? And they could not answer him agayne to that.

He put forth a similitude to the gestes, when he marked howe they passed to the hyest rounes, and sayde vnto them? When thou arte bydden to a weddinge of eny mā, sit not doune in the hyest rounne, lest a more honorable man then thou be bydden of hym, and he that bade bothe hym and the, come and saye to the, geue this man rounne, and thou then begynne with shame to take the lowest rounne. But rather when thou arte bydden, go and sit in the lowest rounne, that when he þ bade the cometh, he maye saye vnto the, frende sit by hyer. Then shall thou haue worshyppe in the presence of them that sit at meate with þ. * For who: C soeuer exalteth hē selfe, shall be brought lowe. And he that humbleth hym selfe, shall be exalted.

Mat. xxij. b. Luk. xliij. c

K Then sayde he also to hym that had desired hym to dyner, & When thou makest a dinner or a soupper, call not thy frends, nor thy brethren nether thy kynsmen or yet ryche neyghbours, lest they bydde þ agayn, & a recompence be made þ. But whē thou makest a feast, call þ poore, the maymed, & lame & the blynde

The gestes make excuses Luke. The mercy of god vpo synners

blynde & thou shalt be happy, for they can not recompence the. But thou shalt be recompensed at the resurrection of the Iuste men.

When one of them that sate at meate also herde that, he sayde vnto hym, happy is he that eateth breed in the kyngdome of God. & Then sayde he to hym. A certayne man ordeined a great soupper, and bade many, and sent his seruaunt at soupper tyme, to saye to them that were bydden, come, for all thinges are now redy. And they all at once beganne to make excuse.

Mat. xxi. a
Apo. ix. b

The fyrst sayde vnto hym, I haue bought a ferme, and I must nedes go and se it, I praye the haue me excused. And a nother sayde, I haue bought fyue pooke of oxen, & I go to proue the, I praye the haue me excused. The thyrde sayd. I haue maryed a wyfe and therefore I cannot come. And the seruaunt went, and brought his Master worde therof.

Then was the good man of the house displeased, and sayd to his seruaunt, Go out quickly into the streetes and quarters of the cytie, & bringe in hyther the poore and the maymed and the halt and the blynde. And the seruaunt sayde Lorde it is done as thou comaundest and yet there is room. And the Lorde sayd to the seruaunt, Go out into the hye wayes & hedges, and compell them to come in, that my house maye be fylled. For I saye vnto you, that none of those men which were bydden, shall tast of my supper. &

Then went a great company with hym, and he turned & sayde vnto the, & * If a man come to me, & hare not his father and morher and wyfe and chyliden, and byerthen, & systers, nor reouer and his awne lyfe, he cannot be my disciple. And whosoever beare not his crosse, and come after me cannot be my disciple.

Mat. xvi. d
Mat. viii. d

Whiche of you disposed to bylde a toure, syttert not doune bfore & counter the cost, whether he haue sufficiēt to perfoyme it? lest after he hath layde the foundacyon, and is not able to perfoyme it, all that beholde it, begynne to mocke hym sayinge, this mā beganne to bylde, and was not able to make an end. Or what kyng goeth to make a bayle agaynst another kyng, & syttert not doune fyrst, & catterh in his mynd, whether he be able with ten thousande, to meate hym & cometh, agaynst hym

with. xx. thousande. Or els whyll the other is yet a great waye of, he wyll sende ambascatours, & desyre peace.

So lyke wyse one of you that forsaketh not all that he hath, can be my disciple. &

* Salt is good, but yf salt haue losse his hyssaltines, what shall be sowned therewith? It is nether good for the lande nor yet for that donge hyll, but men cast it out at the doores. He that hath eares to heare, let hym heare.

The lounge mercy of God is opely set forth in the parable of that hungry shepe, & of that sonne that was lost.

The. x. Chapter.

Then reioyced vnto hym all the publicans & synners, for to heare hym. And the pharises and scribes murmured sayig, He receaueth to his company synners, & eateth with them. Then put he forth this similitude to the sayinge, What mā of you hauynge an hundred shepe, yf he loose one of them, doth not leue nynty & nyne in the wyldernes, and go after that which is lost vntyll he fynde hym? And when he hath founde him, he putteth him on his shulders with ioye, And allso as he cometh home, he calleth to gether his louers & neygbours sayinge vnto them, Reioyce with me for I haue founde my shepe which was lost. I saye vnto you, that lyke wyse ioye shall be in heuē ouer one synner that repenteth, moore then ouer nynty & nyne iuste persons, which nede no repētance. Either what woman hauynge. x. grotes, yf she loose one, doth not lyght a candell, & swepe the house, and seke diligently tyll she fynde it? And when she hath founde it she calleth her leuers & her neygbours sayinge, Reioyce with me, for I haue founde that grote which I had lost. Lyke wyse I saye vnto you, ioye is made in the presēce of the angels of God ouer one synner that repenteth. &

And he sayde: A certayne man had two sonnes, and the yonger of them sayde to his father: Father gyue me the parte of the goodes that to me belongeth. And he deuyled vnto them his substance. And not longe after, the yonger sonne gathered all that he had to gether, and toke his iourney into a farre countrey, & there he wasted his goodes with riotous lynyng. And whē he had spent all that he had, there arose a greates derty thereto out that

Math. ix. b
Mark. ii. b
Luke. v. j.

B

T

10. xxi. a.

þ same lande & he began to lacke. And he went & claued to a cytelin of þ same countre, which sent hym to hys felde, to kepe hys swyne. And he wold fayne haue fylled hys bely with the coddys þ the swyne ate, & no man gaue to hym.

Then he came to hym selfe & sayde, how many hyed seruauntes at my fathers haue breed ynough, and I dyd forþonger. I wyll aryse and go to my father, and wyll saye vnto hym, father I haue synned agaynst heuen and befoze the, and am no more worthy to be called thy sonne, make me as one of thy hyed seruauntes. And he arose & went to his father. And when he was yet a great waye of, hys father sawe hym, and had compassion, and ran and fell on his necke and kyssed hym. And the sonne sayde vnto hy. n. father, I haue synned agaynst heauen, and in thy sight, and am no moare worthy to be called thy sonne. But hys father sayde to hys seruauntes: brynge forth that beste garment and put it on hym, and put a ryng on his hande, and shoues on his fete. And brynge hyther that fatted caulfe and kyll hym, and let vs eate and be mery: for thys my sonne was deed, and is alpye agayn, he was loste, and is nowe founde. And they began to be mery. The elder brother was in þ felde when he cam & diewenye to the house, he herde minstrelli and daunsyng, and called one of his seruauntes, and asked what those thinges meant. And he sayde vnto him: thy brother is come, and thy father hath kyllid the fatted caulfe because he hath receaued hym safe and sounde. And he was angry, and wolde not go in. Then came his father out and entreated hym. He answered and sayde to hys father: Lo these many yeres haue I done the seruys, nerher brake at any tyme thy commaundement, and yet gauest thou me neuer so moche as a kyd to make mery with my louers: but as sone as thys thy sonne was come, whiche hath deuoured thy goodes in harlot, & haste for his pleasure kyllid þ fatted caulfe. And he sayd vnto him: Sonne, þ wastener is to me, & al that I haue is thyne: it was mete that we shulde make mery & be glad: for thys thy brother was deed and is alpye agayn: and was loste, and is founde.

The parable of þ wycked Mammon. For one tyle of Godes word mal yill.

Of þ ryche mā & poore Lazarus.

The. xli. Chapter.

And he sayde also vnto his dysciples. Ther was a certayne ryche man, whiche had a steward, that was accused vnto him, þ he had wasted his goodes. And he called hym, and sayde vnto hym, howe is it, that I heare thys of the? Gyue a comptes of thy stewardshippe, for thou mayst be no longer steward. The steward sayd with in hym selfe: what shall I do? for my master wyll take away from me þ stewardshippe. I can not bygge, & to begge, I am ashamed. I woot what to do, that when I am put out of the stewardshippe they may receaue me into theyr houses.

Then called he all hys masters debtors, and saide vnto the fyrst, how moche owest thou vnto my master? And he sayde an hondred connes of oyle. And he sayde to hym, take thy byl and sit doune quychely and wyte fyfthe. Then sayde he to another, what owest thou? And he sayde, an hondreth quarters of wheate. He sayde to hym, Take thy byl, & wyte foure scoore. And the Loyde comended þ unius steward

because he had done wyslye. For the you frendes chyliden of thys worlde are in theyr of þ wycked hynde, wiser then þ chyliden of lyght. Mammon. And I saye also vnto you, * make you This words frendes of the wycked mammon, that Mammon is whē ye mal departe they may receaue a worde of þ you into euerlastyng habitacions. A Siria spech. The that is faythful in that which and sygnifieth is lesse the same is faythful in moche. eth ryches. And he that is unfaythful in þ least, is So that, the unfaythfull also in moche. So then yf text meneth ye haue not ben faythfull in the wy: bestow your hed mammon, who wyll beleue you in riches accor þ whiche is true? And yf ye haue not dinge to the bene faythfull in another mannes bu word of god synes, who shall geue you your awne? that God be no seruaunt can serue. ii. masters, for plesed with ether he mal hate þ one & loue þ other, your boing els he shall lene to the one and despyse and not de þ other. Ye cā not serue god & mānō. ceartfully as

All these thynges herde the phariseles also whiche were couetous, and they mocked hym. And he sayde vnto þ * Ye are them, Ye are they whiche * iustifye they þ iustifyoure selues before men, but God kno fye your selwerth your hertes. For that whiche is ues. ec. Of hyghlye esteemed amō ge men, is abho. this is spomynable in the syght of God. A hen afore in The lawe & the prophetes raygned the. x. Chas vntyll the tyme of John, & sence that pitre. E.

tyne & kyngdome of god is preached,
& euery man stryuerth to go in. Soner
shall heuē and erth peryshe then one
tytle of the lawe shall peryshe. Who
soeuer forsaketh his wyfe & marryeth
another breaketh matrimony. And
euery man whiche marryeth her that is
deuorced from her husbāde, commit-
teth adoutry also.

¶ There was a certayne ryche man,
whiche was clothed in purple and fyne
bylde, & fared deliciously euery daye. &
there was a certayne begger named
Lazarus, whiche lay at his gate ful of
sores desyring to be refreshed with
cromes, whiche fell frō the riche man-
nes boyde. Neuerthelesse, the dogges

* Some by came and lyched his sores. And it for-
bolome of tūed that the begger dyed, & was ca-
Abrahā do ryed by the angels into * Abrahams
bnderstād bolome. The riche man also dyed, and
f sayth f was buryed. And beyng in hell in
of Abrahā tormentes, he lifte by his eyes & sawe
hā, other to Abraham a farre of, & Lazarus in his
me also by bolome, & he cryed & sayd, father Abrahā
derstād it of ham haue mercy on me, & sende Laza-
r place wher rus that he may dyp f tye of his syn-
f elect & cho ger in water, and cole my tonge, for I
ben f bolome am toymented in this flame. But Abrahā
f faith of Abraham sayd vnto hym. Sonne, remember
Abrahā to rest that thou in thy lyfe tyme, receauedst
after theyr thy pleasure, & contrary wyse Laza-
death, But rus payne. Now therfore is he cōfor-
where f pla red, & thou arte punysht. Beyonde
re is (becau all this, bytwene you & vs there is a
le f scriptu: great space set, so f they which wolde
re doeth not go from hence to you cannot, nether
exply deter may come from thence to vs.

myne it) cā Then he sayd I pray the, therfore fa-
we not tel, & ther, sende hym to my fathors house.
therfor may. For I haue fyne bryethen, for to war-
no mā be so ne the lest they also come into f place
holde as to of torment. Abraham sayd vnto hym,
desyue it. they haue Moses & the Prophetes, let

them heare them. And he sayd, naye fa-
ther Abrahā, but yf one came vnto the
from the deed, they wolde repent. He
sayd vnto hym. If they heare not Mo-
ses and the Prophetes, nether wyll
they beleue, though one rase from
deeth agayne.

¶ Christ teacheth his disciples to a-
uoyde occasyons of euyl, one to forge-
ue another, stedfastly to trust in God
and no man to presume in his owne
workes. He healeth f ten lepers, spea-
keth of the latter dayes, & of the ende
of the world.

The. xliij. Chapter.

¶ When sayd he to his disciples, it
cannot be auoyded but that of. Mat. xliij. a
fences wyl come. Neuerthelesse wo be Mat. ix. f
to hym thowome whom they come. It
were better for hym f a myllstone were
hāged about his necke, & that he were
cast into the see, then that he shuld of-
fende one of these lytle ones. Take he-
de to your selues. ¶ If thy brother tres- Mat. xliij. e
pace agaynst the, rebuke hym, & yf he Leui. xix. c.
repent, forgeue hym. And thoughe he Ecclesi. ix. b
synne agaynst f seuen tymes in a day,
& seuen tymes in a day tourne agayns
to the saying, it repenteth me, forgeue
hym. And the Apostles sayde vnto f
Lorde, increase onre saythe. And the
Lorde sayd, yf ye had sayth like a grain
of mustard seede, & shulde say vnto this
spycaryne tree, pluche thy selfe by, by
the roces, & plant thy selfe in the see,
he shulde obey you,

Who is it of you yf he had a seruaunt
plowng or fedng catell, that wolde
say vnto hym when he were come frō
the felde. Go quickly and syt downe to
meate, & wolde not rather say to hym,
dresse wherwith I maye sup, & gyde
by thy selfe and serue me, tyll I haue
eaten and dronken, & afterwarde, eate
thou, & drynke thou? Doeth he thanke
that seruaunt because he dyd f which
was cōmaunded vnto hym? I trowe
not. So lykewyse ye, when ye haue
done all those thynges whiche are cō-
maunded you, say, we are vnprofytable
* seruautes. We haue done f whiche * In work
was our duety to do. mai no faith

¶ And it chauned as he went to Je-
rusalem, that he passed thowome Sa-
maria & Galile. And as he entred into mā is iustifi
a certayne towne, there met hym ten edbefor god
men that were lepers, whiche stode a but by chri-
farre of & put forth theyr boyces and stes bloude
sayd. Jesu master, haue mercy on vs, onely.

When he sawe them, he said vnto the.

Go and shewe youre selues vnto the
prieskes. And it chauned as they went
they were censed. And one of them
when he saw that he was censed, tur-
ned backe agayn, & with a loude voyce
prayed God, & fell downe on his face
at his fete, and gaue hym thankes.

And the same was a Samaritane.
And Jesus answered & sayd, are there
not ten censed? But where are those
nyne? There are not founde that re-
turned agayn, to geue god praise saue
only this straunger. And he sayd vnto
hym.

hym, arylc, and go thy way thy sayth hath made the whole.

E When he was demaunded of the Pharises, when the kyngdome of god is to loue sayde. The kyngdome of God cometh god is al thi not with waytynge for. Nether shall ne hert, & to men saye. Lo here, lo there. For be put thy ho: holde the kyngdome of God is with: le, trust i hi in you. And he sayde vnto the disci: accordig to ples, the dayes wyll come, when ye & couenaunt shall desyre to se one daye of the sonne made i chyst of man, and ye shall not se it. And they & for chyst: shall saye to you. Se here, Se there. sake to loue So not after them, nor folowe them, thy neybour for as the lyghtenynge that appe: as chyst lo: reth out of the one parte of heauen, ned &. And and shyneth vnto the other parte of al this is i heauen. * So shall the sonne of man in the. he in his dayes. But first must he suf:

Mat. xvi. c. fre many thynges, and be refused of Mar. viii. a this nacyon.

Luk. xliii. c As it happened in the tyme of Noe,

F so shall it be in the tyme of the sonne of mā. They dyd eate, they drinke, they maryed wyues and were maryed, eue vnto that same daye that Noe wente into the Ark, and the floud came and destroyed them all. Lykewyse also as it chaunced in the dayes of Lot. They ate, they drinke, they boughte, they solde, they planted, they bylte. And euen the same daye that Lot went out of sodomie it rayned fyre and bym: stone from heauen, and destroyed the all. After these ensamples, shall it be in the daye when the sonne of man shall appere.

E At that day he that is on the house toppe and the stufte in the house, let hym not come downe to take it out. And lykewyse let not hym that is in the feldeg, turne backe agayne to that he left behynde. Remember Lottes

* wherloe: wyse. Whosoever wyll go aboute to net & body saue his lyfe, shall lose it. And whoso: shalbe, thy: euer shall lose his lyfe, shall saue it. I ther wyll & tell you in that nyghte, there shall be egles resort two in one beed, the one shall be recea: & is, ther as ued, and the other shall be forsaken. & son of mā Two shall be also agryndynge toge: shalbe to ind cher, the one shall be receaued, and the ge & woulde other forsaken. And they answered, thyther shal and sayde to hym, wheare Loide? And al gather to he sayde vnto them, wherloeuer the gether vn: * body shall be, thyther wyll the egles to hym. resorte.

The teacheth to be feruent in prayer continually. Of the Pharisee and the publican. The kyngdome of god belongeth vnto chyliden. Chyst answereth the ruler, and promyseth reward vnto all soch as suffre losse for his sake, and folowe hym. The bynde man is restored to his syght.

The. xliij. Chapter.

And he put forth a similitude vnto them, signifyng & me ought alwayes to praye and not to be wery, sayinge. Ther was a Judge in a certayne cytie, which feared not God nether regarded man. And ther was a certayne wedows in the same cytie, whiche came vnto hym sayinge, auenge me of myne aduersary. And he wolde not for a whyle. But afterwarde he sayde to hym selfe, though I feare not God nor care for mā, yet because this wedowe troubleth me, I wyll auenge her lest at the laste she come and hagge on me. And the Loide sayd heare what the vntyghtewes Judge sayeth. And shall not God auenge his electe, which crye daye & nyght vnto him, ye though he deferre them? I tell you he wyll auenge them & that quychly. I neuer thelesse, when the sonne of mā cometh, suppose ye, that he shall fynde sayth on the earth.

E And he put forth this similitude, vnto certayne whiche trusted in them selues that they were perfecte, & despysed other. Two men went vp into & temple to pray, the one a Pharise and the other a Publican. The Pharise stode and prayed thus with him selfe. God I thanke the & I am not as other men are, extorsioners, vniuste, adoutrers, or as this publican. I fast twyse in the weke. I gyue tythe of all that I possesse. And the publican stode a farre of, & wolde not lyfte vp his eyes to heauen, but smote his brest sayinge, God be mercyfull to me a synner. I tel you this man departed home to his house iustified moare then the other.

* Mat. xliij. d. For euery mā that exalteth hym selfe, shalbe brought low, And he that humblyeth hym selfe, shalbe exalted.

* They brought vnto hym also babes, that he shulde touche them. When his disciples sawe that, they rebuked them. But Iesus called the vnto him, and sayd, Suffre chyliden to come vnto me, and forbydde them not. For of such is the kyngdome of God. Werely

Luk. xliij. I saye

I say vnto you, whosoever receaueth not the kyngdome of God as a chyld he shall not enter therein.

And a certayne ruler asked hym sayinge. Good master, what oughte I to do, to obayne eternall lyfe? Iesus sayde vnto hym, Why callest thou me good? None is good, saue God onely. Thou knowest the commaundementes. Thou shalt not commit aduourty thou shalt not kyl, thou shalt not steale thou shalt not beare false wytnesse. Honour thy father and thy mother. And he sayde, all these haue I kepte from my yowth. When Iesus hearde that, he sayde vnto hym. Yet lackest thou one thyng. * Sell all that thou hast &c. loke hast, and distribute it vnto the poore, in Mark. x. c. and thou shalt haue treasure in heauen, and come, and folowe me. When he hearde that, he was heuy, for he was very ryche.

When Iesus sawe hym mourne, he sayde, with what dyspculthe shall they that haue riches, entre into the kyngdome of God, it is easyer for a Camel to go thorow a nedles eye, then for a ryche man to enter into the kyngdom of God. Then sayde they that hearde that. And who shall then be saued.

And he sayd. Thynges which are impossible with men are possible in god.

Then Peter sayde. Lo we haue left all. * Weterly I saye vnto you, there Mat. xix. d. is no man that leaueth house, other father and mother, other brethren, or wyfe, or chyldren for the kyngdome of Goddes sake, whiche same shall not receaue moche more in this worlde, & in the worlde to come, lyfe euerlastyng.

He toke vnto hym the twelue, and sayde vnto them. Beholde we go by to Jerusalem, and all shall be fulfilled that are wyrtten by the wyrophees of the sonne of man. He shall be deliuered vnto the gentyls, and shall be mocked, and shall be dyspytfully crucified, and shall be spetted on, and when they haue scourged hym, they wyll put hym to deeth, and the thrid day he shall ryse agayne. But they understood none of these thynges. And this sayinge was hyd from them. And they perceaued not the thynges whiche were spoken.

And it came to passe, as he was come nye vnto Hierico, a certayne blynde man sat by the waye syde beggyng. And when he hearde the people

pass by, he asked what it meant. And they sayde vnto hym, that Iesus of Nazareth passed by. And he cryed sayinge. Iesus the sonne of Dauid haue mercy on me. And they which went before rebuked hym, that he shulde holde his peace. But he cryed so muche the more, * thou sonne of Dauid haue mercy on me. And Iesus stode still, & commaunded hym to be brought vnto hym. And when he was come neare, he asked hym sayinge, What wylte thou that I do vnto the? And he sayde. Lorde that I maye receaue my syght. Iesus sayde vnto hym, receaue thy syght, thy fayth hath saued the. And immediatly he sawe, and folowed hym, prayfynge God. And all the people, when they sawe it, gaue laude vnto God.

Of zacheus, and the ten seruantes to whom the talentes were deliuered. Christ rydeth to Jerusalem, and weperh ouer it.

The. xix. Chapter.

And he entred in and wente thowm Hierico. And beholde, there was a man named zacheus, whiche was a ruler amonge the Publicans, and was ryche also. And he made meanes to se Iesus, what he shulde be, and he coulde not for the preece, because he was of a lowe stature. Wherefore he ranne before, and clymed vp into a wyldc fygge tree, to se hym, for he shulde come that waye. And when Iesus came to the place, he looked by, and sawe hym, and sayde vnto hym, zache, come downe attonce, for to daye must I abyde at thy house. And he came downe hastely and receaued hym ioyfully. And when they sawe that, they all groundged sayng. He is gone in to tary with a man that is a synner.

And zacheus stode forth and sayde vnto the Lorde, Beholde Lorde, the halfe of my goodes I geue to the poore and yf I haue done any man wronge, I wyll restore hym fower folde. And Iesus sayde to hym, this daye is he althe come vnto thys house, for as moche as he also is become the chyld of Abraham. * For the sonne of man is come to seke and to saue that which was losse.

As they hearde these thynges, he added therto a similitude, because he was nye to Jerusalem, and because also they thought that the kyngdome

Mat. 7. 26

Mat. 10. 2

Of the ten talentes.

Luke. Christ rydeth to Ierusalē. xl.

of God shulde mostely appere. **Mat. xxv. b.** he sayde therfore, * A certayne noble man went into a farre countre, to receaue hym a kyngdome, and then to come agayne. And he called his ten seruauntes and deliuered the ten pounde, sayinge vnto them, by & sel tyl I come. But his citisens hated hym, and sent messengers after hym sayinge, we wyll not haue this man to reygne ouer vs.

And it came so to passe, when he was come agayne and had receaued his kyngdome, he commanded these seruauntes, to be called to hym (to whom he gaue his money) to wytte what euery man had done. Then came the first, saying, Lorde, thy pounde hath encreased ten pounde. And he

Mat. xxv. b. sayde vnto hym, * Well good seruant because thou wast faythfull in a very lytell thyng, take thou auctourite ouer ten cytyes. And the other came sayinge, Lorde thy pounde hath encreased fyue pounde. And to the same he sayde, and be thou also ruler ouer fyue cytyes. And the thyrde came and sayde, Lorde beholde here thy pounde, whiche I haue kepte in a napkyn, for I feared &, because thou arte a strypte man, thou takest by that thou laydest not downe, and repest that thou dydest not sowe. And he sayde vnto hym,

Mat. xxv. c. * Of thyne awne mouth, iudge I the thou euill seruant. Knewest thou that I am a strypte man takinge by that I layde not downe, and repyng that I dyd not sowe? Wherefore then gauest not thou my money into the banke, that at my commyng I myght haue requyred myne awne with vantage.

And he sayde to them that stode by, take from hym that pounde, and geue it to hym that hath ten pounde. And they sayde vnto hym, Lorde he hath ten pounde. I saye vnto you, that vnto all them that haue, it shall be geuen, and from hym that hath not, euen that he hath shall be taken from hym.

Mat. xxi. a. **Math. xi. a.** Moreover those myne enemyes, whiche wolde not that I shulde raygne ouer them bringe hyther, and slee the before me. * And when he had thus spoken, he proceeded forth before, allemyng by to Ierusalem.

And it fortuneth when he was come nye to Bethphage & Bethany, besyde

mounte Olyuete, he sent two of his dysciples sayinge, go into the toun whiche is ouer agaynst you. In the whiche asone as ye are come, ye shall fynde a colte tyed, wheron yet neuer man sate. Louse hym and bringe hym hyther. And yf any man aske you, why that ye louse hym, thus say vnto him, the Lorde hath nede of hym.

They that were sent, went theyr waye and founde, euen as he had sayd vnto them. And as they were alosyng the colte, the owners sayd vnto them, why louse ye the colte? And they sayde, for the Lorde hath nede of hym. And they brought hym to Iesus. And they cast theyr rayment on the colte, and sett Iesus thereon. And as he wet, they spredde their clothes in the waye.

And when he was now come, where he shuld go doune fro the mount Olyuete, the whole multitude of & dysciples beganne to reioyce, and to laude God with a loude voyce, for all the myracles that they had sene, sayinge, blessed be the kyng that cometh in the name of the Lorde, peace in heuen, & glorie in the hiest. And some of the Pharises of the company sayde vnto hym, Master, rebuke thy dysciples. He answered, and sayde vnto them, I tell you yf these shulde holde theyr peace, the stones wolde crye.

* And when he was come nere he behelde the citie, & wept on it sayig If thou haddest knowne those thinges whiche belonge vnto thy * peace, eue at this tyme? But nowe are they hyde. * That be de from thyne eyes. For the days shal longe vnto come vpon the, that thy enemyes shal thy peace cast a bancke about the, and compassse & here pce the rounde, and kepe the in on euery ce is taken syde, & make the euen with the ground for health with thy chyldren whiche are in the. as in **Esai.** And they shal not leue in the one sto. **Aluij. d.** ne vpon another, because thou knowest not the tyme of thy visytacion.

And he went into the temple, and beganne to caste oute them that solde thereyn, and them that bought saying, it is wyrtten, my house is the house of prayer, but ye haue made it a den of theues. And he taught daylye in the temple. * The hye Priestes and the Scribes and the chiefe of the people went aboute to destroye hym, but coulde not fynde what to do. For all the people lache by hym, and gaue hym

John. vii. e.
Marc. xi. b.

¶ They aske Christ one question, and he answereth them another. The parable of the bynegarde. Of trybute to geuen Cesar, and howe Christe stoppeth the mouthes of the Saduces.

¶ The .xx. Chapter.

AND it fortuned in one of those dayes as he taught the people in the temple and preached the Gospell: the hye Iudges and the Scribes came with the elders & spake vnto hym, saying: * Tell vs by what auctorite thou doest these thynges? Either who is he that gaue the this auctorite? He answered and sayde vnto them: I also wyl aske you a question, and answer me. The baptyme of Iohn: was it fro
 Mat. xxi. c. saying: * Tell vs by what auctorite thou doest these thynges? Either who is he that gaue the this auctorite? He answered and sayde vnto them: I also wyl aske you a question, and answer me. The baptyme of Iohn: was it fro
 Marc. xi. d. saying: * Tell vs by what auctorite thou doest these thynges? Either who is he that gaue the this auctorite? He answered and sayde vnto them: I also wyl aske you a question, and answer me. The baptyme of Iohn: was it fro
 * Of me or heauen or of * men? And they thought of god, loke with in them selues saying: yf we shal
 i Mat. xxi. c. saye from heauen, he wyl saye: why then beleued ye hym not? But and yf we shal saye of men, al the people wyl stone vs. For they be perswaded that Iohn is a Prophete. And they answered that they coulde not tell whence it was. And Iesus sayde vnto them: nether tell I you by what auctorite I do these thynges.

B Then beganne he to put forth to the people this symilitude. * A certayne man plantet a bynegarde, and let it forth to farmers, and went hym selfe into a straunge countrie for a greateson. And when the tyme was come he sent a seruaunt to his tenauntes & they shulde geue hym of the frutes of the bynegarde. And the tenauntes dyd bet hym, and sent hym awaye emptye. And agayne he sent yet another seruaunt. And they dyd bet hym, and foule entreated him also, and sent him awaye emptye. Moreouer, he sent the thyrde to, and hym they wounded, and cast out. Then sayd the lord of the bynegarde: what shall I do? I wyl sende my deare sonne, hym peraduenture they wyl reuerence, when they se him.

But when the farmers sawe hym, they thought in them selues sayinge: this is the heyre, com let vs kyll hym, that the inheritaunce may be oures. And they cast hym out of the bynegarde: and kylled hym. Nowe what shall the lord of the bynegarde do vnto them? He wyl come and destroye these farmers, and wyl let his bynegarde to other. When they hearde that, they sayde: God forbid.

And he behelde them and sayd, what

meaneth this then? is myrrer * the wsa. cxvii. c. stone that the bylders refused, the sam
 is made the heed corner stone? Whoso
 Marc. xii. a. euer stumbe at that stone shal be broken, but on whosoever it fall vpon, it wyl grinde hym to powder. And the hye prestes and Scribes the same houre went about to laye handes on hym, but they feared the people. For they perceaued that he had spoken this symilitude agaynst them.

And they watched hym, & sent forth spies, which shulde sayne them selues perfecte, to take hym in his wordes, and to deliuer hym vnto the power & auctorite of the debite. And they asked hym sayinge, Master we knowe that thou sayest and teachest right, nether consyderest thou any mannes degre, but teachest the waye of god truly. Is it lawfull for vs to geue Cesar tribute or no? He perceaued they craftyness, and sayde vnto them, * why tempt ye me? Shewe me a penny. who
 Mat. xxi. c. se ymage and superscription hath it? They answered and sayde: Cesars. And he sayde vnto them, geue them vnto Cesar, that which belongeth vnto Cesar, and to God that whiche pertayneth to God. And they coulde not reprove his sayinge before the people. But they maruailed at his answer, & helde they peace.

Then came to hym certayne of the Saduces whiche denye that ther is any resurreccyon. And they asked him sayinge, * Master, Moses wrote vnto vs, yf any mannes brother dye ha
 Mat. xxi. e. hauinge a wyfe, and the same dye w
 Marc. xii. b. out yllue, that then his brother shulde
 Deu. xxi. b. take his wyfe, and rayse hy seede vnto his brother. There were seuen brethren, and the first toke a wyfe, & dyed without chyliden. And the seconde toke the wyfe, & he dyed chylidlesse. And the thyrde toke her, & in lyke wyse the resydue of the seuen, and left no chyliden behinde them, and dyed. Last of all the woman dyed also. Nowe at the resurreccyon whose wyfe of them shal she be? For seuen had her to wyfe.

Iesus answered & sayde vnto them. The chylde of this worlde marry wyues, and are marryed, but they whiche shal be made worthy to enioye the resurreccyon from deeth, nether marry wyues nether are married nor can dye any moare. For they are equall vnto the angela: and are the sonnes of God

God is þe god of þe lyuing. Luke The destrucciō of þe temple. xli.

God is as moche as they are the chyl-
dren of the resurreccion. And that the
deed shall rylse agayne, enē Moses syg-
nified beydes þe busine, when he sayd,
the Lorde God of Abraham & the god
of Isaac, and the God of Jacob. For
he is not þe God of þe deed, but of them
whiche lyue. For all lyue in hym. The
certayn of the pharisees answered and
sayde, Master thou hast well sayde.

And after that durst they not aske him
any question at all.

Mat. xxi. d. Then he sayde vnto them, & howe
Mat. xij. d. say they that Christ is Dauid's sonne?

and Dauid hym selfe sayeth in the bo-
ke of the Psalmes, * The Lorde sayd
vnto my Lorde, sit on my ryght hand
tyll I make thyne enemyes thy fore-
foote. Seinge Dauid calleth him Lorde,
howe is he then hys sonne?

Then in the audyence of all the peo-
ple, he sayde vnto hys dysciples, & be-

ware of the Scribes, which desyre to
go in longe cloyning, and loue greet-
inges in the markets, and the hyest sea-
tes in the synagoges and the chiefe rou-
mes at feastes, whiche deuoure wyd-
owes houses and that vnder a colour
of longe prayinge, the same shall recei-
ue greater damnacion.

* Christ commendeth the poore wyd-
owes, teller of the destruction of Je-
rusalem, of faile teachers, of therokēs
and troubles for to come, of the ende
of the worlde, and of hys awne com-
myng.

The. xxi. Chapter.

As he behelde, he sawe the ryche
men, how they cast in theyr offe-
ringes into the treasury. And he sawe
also a certayne poore wydowe, which
cast in thither two mytes. And he said
of a trueth I say vnto you, thys poore
wydowe hath put in moare then they
all. For they all haue of theyr super-
fluyte added vnto the offering of god,
but she, of her penury hath caste in
all the substance that she had.

As some spake of the temple, howe
it was garnished with goodly stones
and Jewels, he sayd, * the dayes wyl
come, when of these thynges whiche

ye see, shall not be lefte stone vpon stone, &
shall not be throwen downe. And

they asked hym sayinge, Master when
shall these thynges be, and what syg-
ne wyl there be when suche thynges
shall come to passe.

And he sayde, take heed, that ye

be not deceaued. For many wyl come
in my name sayinge I am he, and the
tyme drawith neare. Followe ye not
the therfore. But when ye hear of war-
re and dissencion, be not afraied. For
these thynges must first come, but the
ende foloweth not by & by. Then sayd
he vnto them, Nacyon shall rylse agaynst
nacyon, and kyngdome agaynst kyng-
dome, and great erthquakes shall be in
all quarters, and hunger, and pestilen-
ce, and fearfull thynges. And greates
sygnes shall ther be from heuen.

But before all these, they shall laye
their hand on you and persecute you,
deluyeringe you, bp to the Synagoges
and into prison, and bynge you before
kynges and rulers for my names
sake. And thys shall chaunce you for a
testymonall. Let it sicke therfore fast
in your hertes, not once to stody before
what ye shall answer, for I wil geue you
a mouth & wysedome, where agaynst,
all your aduersaryes shall not be able
to speake nor resist. Ye and ye shall be
betrayed of your fathers and mothers
and of youre brethren, and kynsmen, &
louers, and some of you shall they put
to deeth. And hated shall ye be of all
men for my names sake. Yet ther shall

not one here of youre heeddes peryshe.
with your pacience possesse your soules.

And when ye see Jerusalem beseged
with an hoste, then vnderstand that the
desolacion of the same is nye. Then
let them whiche are in Jewrye fflye to
the mountaynes. And let them whi-
che are in the myddes of it, departe
oute. And let not them that are in
other countreyes, enter ther in for the
se be the dayes of vengeance, to fulfill
all that are wyrtten. But woe be to the
that be with chylde, and to them that
geue sucke in those dayes, forther shall
be great trouble in the lande, an warth
ouer all thys people. And they shall
fall on the edge of the swerde, and
shall be leed captiue, into all nacyons.
And Jerusalem shall be troden vnder
foote of the gentyls, vntyll the tyme of
the gentyls be fulfilled.

* And there shall be sygnes in
the sonne, and in the moone, and in
the starres, and in the erthe, the people
shall be in suche perplexyte, that they
shall not tell whiche waye to turne
them selues. The see and the was-
ters shall rooie, and mennes hertes
shall fayle them for feare, and for lo-
kinge

* With pa-
cience posses-
se your sou-
les &c. The
soule is per-
ished, & is pil-
lered not,
but is saued
by patience,
yt it thow
saythe in
Christ to pa-
cienly
suffer al ad-
uersytes.

The last daye cometh as a thefe.

Luke. Chyistes supper.

kyng after those thynges whych shal come on the erth. For the powers of heauen shal moue. And then shal they see the sonne of man come in a cloude with power and greates gloire. When these thynges begyn to come to passe

* Lyfte vp then loke vp, and lyft vp your * heere your heede: des, for your redemption draweth ny. **Ec. To f** And he shewed them a synilitude lyfte vp beholde the fygge tree, and all other the heede, is trees, when they shout forth theyr bud to haue re: des, ye se and knowe of your owne sel membraun: ues that summer is then nye at hande ce o: to re: So likewise ye (when ye se these thyn- ges come to passe) vnderstande, that the kyngdome of God is nye. Verely I saye vnto you: this generacyon shal not passe, tyll all be fulfylled. Heauen and earth shal passe, but my wordes shal not passe. **B**

* Take hede to your selues, lest your hertes be ouercome with surfet- tyng and dronkenness and cares of this worlde: and that, the daye come on you vnwares. For as a snare shal it come on all them that lye on the face of the earthe. Wathe therfore contynually and praye, that ye may obtayne grace to flye all this that shal come, and that ye maye stand before the sone of man. **A**

In the daye tyme, he taught in the temple, and at nyght, he went out, and had abyding in the mount olyuet.

John. viii. a * And all the people came in the mor- nyng to hym in the Temple, for to heare hym.

Chyiste is betrayed. They eate the easter lambe. The institucyon of the Sacrament. They stryue who shal be greatest he reproveth them: He pray- eth thre tymes vpon the mount. They take hym and bryng hym to the hye pries- ters house: Peter denyeth hym thre tymes, and they bryng hym before the counsell

The. xxi. Chapter. A

A The feaste of swete breade dyne nye whiche is called easter, and the hye pries- ters and scribes sought howe to kyll hym, but they feared the people. Then entred Satan in to Judas, whose spy name was Iscariotte (whiche was of the number of the. xii. and he went his waye and conuyned with the hye pries- ters and offycers, howe he myght betraye hym to them. And they were glad, and promysed to gyue hym money. And he consented

and sought oportunitie to betraye hym vnto them when the people were a- waye.

* Then came the daye of swete breede, whan of necessitye the Easter lambe must be offered. And he sente Peter and John sayinge, go and pre- pare vs the easter lambe, that we maye eate. They sayde to hym. Where wylte thou that we prepare? And he sayde vnto them. Beholde when ye be entred into the cytye, there shal a man mete you beryng a pytcher of water, hym folowe into the same house that he en- treth in, and say vnto the good man of the house. The mayster sayth vnto the wheare is the best chamber, wheare I shal eate my easter lambe with my dys- cyples? And he shal lewe you a great parloure paved. Ther make redy. And they went and founde as he had sayde vnto them: and made redy the Easter lambe.

And when the houre was come, he sate downe and the twelue Apo- stles with hym. And he sayde vnto the I haue inwardely desyred to eate this Easter lambe with you before that I suffre. For I say vnto you: hence forth I wyl not eate of it any more, vntyll it be fulfylled in the kyngdome of God

* And he toke the cup and gaue than- kes and sayde. Take this, and deuynge it amonge you. For I saye vnto you: I wyl not drynke of the fruyte of the vyne, vntyll the kyngdome of God be come.

And he toke breede, gaue thanks and gaue to them, sayinge. This is my body whiche is gyuen for you. This do in the remembraunce of me. Lyke- wise also, when they had supped, he toke the cup sayenge. This cup is the newe testament in my bloude, whiche shal for you be shedde.

Yet beholde the hande of hym that betrayeth me, is with me on the table. And the sone of man goeth as it is apoynted: But woe be to that man by whome he is betrayed. And they be- gan to enquyre amonge them selues, whiche of them it shulde be that shulde do that.

* And there was a stryfe amonge them, whiche of them shulde be taken for the greatest. And he sayde vnto them: the kynges of the gentiles raygne ouer them, & they that beare rule ouer them are called gracious lordes. But

Mat. xxi. b
Mar. xiii. a

B

Mat. xxi. e
Mar. xiii. g
1. Cor. xi. c.

Mat. xxi. f
Mar. ix. e
Luk. ix. f.

RS

ye shall not be so. But he is greater amonge you, malbe as the youngest, & he is chese malbe as the minuter: for whether is greater, he is utterer at meat or he that serueth? Is not he is utterer at meat? And I am amonge you, as he that mynistrerth. Ye are they whiche haue byddē id me in my temptacions. And I apoynt vnto you a kyngdome as my father hath appoynted to me, & ye maye cate and drynke at my table in my kyngdome, and syt on seates, & iudge the twelue trybes of Israel.

And the Lord sayd: Simon, Simon beholde Satan hath despyed you to sytte you, as it weare wheate, but I haue prayd for the, that thy fayrthe fayle not. And when thou arte conuer-

ted, strenghte thy brethren.

And he sayde vnto hym. * *Mat. xxi. c* Loyde I am redy *Mat. xiii. c* to go with the into prison & to deeth.

And he sayde: I tell the Peter, the cocke shall not crowe thys daye, tyll I haue thyse denyed that I knowest me.

And he sayde vnto them, when I sent you without wallet and scripppe and shoes, lacked ye any thyng? And they sayd no. And he sayd to them, but now he is hath a wallet let hym take it by, & lyke wyse his scripppe. And he is hath no swerde, let hym sell hys coote, & bye one. For I saye vnto you, that yet that which is wyrtten, must be per-
formed in me. * euen with I wyched was he nombred. For those thynges whiche are wyrtten of me, haue an ende. And they sayde, Loyde, beholde here are two swerdes. And he sayde vnto them, it is ynough.

And he came out, and went as he was wonte to mounte Olyuete. And the discyples folowed hym. And when he came to the place, he sayd to them, praye, lest ye fall into temptation.

And he gate him selfe from them, about a stonys cast, and kneled dune. and prayed, sayinge. Father yf thou wilt, withdrowe thys cup from me.

Neuerthelesse, not my wyll, but thyns be fulfilled. And ther appered an angel vnto hym from heuen, confortyng hym. And he was in agonye, & prayed som what longer. And his sweat was lyke dropes of bloude, trickelynge doun to the grounde. And he rose by from I prayer & came to hys dysciple, & founde them slepyng for sorowe, and sayde vnto them, why slepe ye? Arise & praye, lest ye fall into temptaciō.

Whyll he yet spake, beholde ther came a company, and he that was called Judas one of the twelue, went before them, and pleased nye vnto Iesus to kille him. And Iesus sayd vnto him Judas betrayest thou the sonne of man with a kisse? Whē they which were about hym sawe what wold folowe, they sayd vnto him: Loyd, what we Smyte is swerde. * And one of the smote a seruant of the hyeste prest of all, and smote of hys ryght eare. And Iesus answered and sayde, suffre ye thus farre for the. And he touched his eare, & healed him.

Then Iesus sayde vnto the hye prestes and rulers of the temple and elders whiche were come to hym. Be ye come out, as vnto a thefe with swerdes and staues? When I was dayly id you in I temple, ye stretched not forth handes agaynst me. But thys is euen youre very houre, and the power of darkenes. Then toke they hym, and ledde hym, and brought hym to the prestes house. And Peter folowed a farre of.

When they had kyndled a fyre in the myddes of the palys, and were set doun together, Peter also sate woun amonge them. And wone of the men, ches, beheld hym as he sate by the fyre and set good eye syght on hym and sayde, thys same was also with hym. Then he denyed hym sayinge, woman I knowe hym not. And after a lytell whyle, another sawe hym and sayde, I arte also of the. And Peter sayd: man I am not. And about the I space of an houre after, another affirmed saying, verely euen this fellow was wyth hym for he is of Galyle, Peter sayde, man I mote not what thou sayest. And immediately whyll he yet spake, the cocke crowe. And the lord tourned backe & looked vpon Peter. And Peter remembred the wordes of the Loyde, how he sayd vnto hym, before the cocke crowe thou shalt denye me thysse. And Peter went out and wepte bitterly.

And the men that stode about Iesus, mocked hym, and smote hym, and blynd folded him, and smote his face. And they asked him saying, arte thou it is that smote the? And many other thynges despytfullye sayde they agaynst hym.

And a lōne as it was daye I elders of I people & the hye prestes & Scribes, cam together, and ledde hym into the

Mat. xxi. c
Mat. xiii. c
Joh. xiii. c

Mat. xxi. c
Mat. xiii. c
Joh. xiii. c

S

The passyon.

Luke.

The passyon.

they counsell sayinge, arte thou very Christ? tell vs. And he sayde vnto the, yf I shall tell you, ye wyl not beleue. And yf also I aske you, ye wyl not answer me or let me go. Hereafter shall the sonne of man sit on the ryght hande of the power of God. Then sayde they all, arte thou then the sonne of God, he sayde to them, & ye saye that I am, then sayde they, what nedde we any further wytnes? We our selues haue hearde of his awne mouth.

Mat. xrb. g
Mar. xiii. g

¶ Jesus is brought before Pilate and and Herode. The women make lamentation for hym, he prayeth for his enemyes, for geueth & there vpon his ryght hande, and dyeth on the crosse, and is buried.

¶ The. xiii. Chapter.

AND the whole multitude of the Pharisees, and led hym vnto Pilate. And they began to accuse hym saying we haue founde this felow pertryng people, & forbydding the to pay tribute to Ceasar, saying, he is Christ a kynge. And Pilate apposed hym saying, arte thou the kynge of the Jewes? he answered hym and sayd, thou sayest it. Then sayde Pilate to the hye Priestes, and to the people, I fynde no faute in this man. And they were the more fearce sayinge. He moueth the people, teachyng thow our Jewry, & began at Galile, euen to this place.

Mat. xrbij. a.
Marc. xb. a
Joh. xviij. c

When Pilate hearde mention of Galile he asked whether the man were of galile. And asone as he knew that he was of Herodes iurisdiction he sent hym to Herode, whiche was also at Jerusalem in those dayes. And when Herode sawe Jesus, he was exceedingly glad, for he was desirous to se hym of a longe season, because he had hearde many thynges of hym, & trusted to haue sene some myracle done by hym. Then questioned he with hym of many thynges. But he answered hym not one worde. The hye Priestes & Scribes, stode forth and accused hym straitly, And Herod with his men of warre, despised hym, & mocked hym, and araped hym in whyte, & sent hym agayne to Pilate. & And of same daye Pilate and Herode were made frendes together. For before they were at variaunce.

Act. iij. c.

And Pilate called together the hye Priestes and the rulers, & the people, and sayd vnto them, ye haue brought

this man vnto me, as one that peruer ted the people. And beholde I haue examyned hym before you, and haue founde no faute in this man, of those thynges wherof ye accuse hym. Noo nor yet Herod. For I sent you to hym and lo nothyng worthy of deeth is done to hym. I wyl therefore chasten hym, & let hym louse. & For of necessity, he must haue let one louse vnto the at that feast.

Mat. xxv. b.
Mar. xb. a.
Joh. xviij. a

And all the people cryed atonce saying, awaye with hym, and deliuer to vs Barrabas, whiche for insurrection made in the cite and moether, was cast in prison. Pilate spake agayne to them wyllyng to let Jesus louse. And they cryed saying. Crucify hym, crucify hym. he sayd vnto the & thyrde tyme what euill hath he done? I fynde no cause of deeth in hym. I wyl therefore chaste him & let hym louse. & And they cryed with a loude voyce, & required he myght be crucified. And the voyces of the & of the hye Priestes preuailed.

Mat. xxv. c
Marc. xb. a
Joh. xix. a

And Pilate gaue sentence that it shulde be as they requyred & let louse vnto them. hym that for insurrection & moether, was cast into prison, whiche they desyred, and deliuered Jesus to do with hym what they wolde. & And as they led hym awaye, they caught one Symon of Syrene, comyng out of the felde, and on hym layde they the crosse, to beare it after Jesus.

Mat. xxv. d.
Mar. xb. b.

And there folowed hym a great company of people and of women, whiche women bewayled and lamented hym. But Jesus turned backe vnto them, & sayde. Daughters of Jerusalem, wepe not for me, but wepe for youre selues, & for your chyldren. For beholde, the dayes wyl come, when men shall say, & happy are the baren & the wombes that neuer bare and the pappes whiche neuer gaue sucke. Then shall they begyn to say to the mountaynes, fall on vs, & to the hylles, couer vs. For yf they do this to a grene tree, what shall be done to the dye.

Esa. liij. c.
Sapient. iij. c
Galat. iij. d

And there were two euill doers led w hym to be slayne. & And when they were come nye to the place, whiche is called Caluary, there they crucified hym, & the euill doers, one on the ryght hande & the other on the lefte. Then sayde Jesus, father forgue them, for they wote not what they do. And they parted his raiment, and cast lotes.

Mat. xxv. e
Marc. xb. c
Joh. xix. b

And

And the people stode and behelde.

And the rulers mocked hym in the, sayinge, he holpe other men, let hym helpe hym selfe, yf he be Christ & chosen of God. The souldiers also mocked hym, and came & gaue hym bynagge & sayd, yf thou be that kyng of the Jewes saue thy selfe. And his superscription was wyrtten ouer hym, in Greke, in Latin, and Hebrew, This is the king of the Jewes.

And one of the euyll doers whiche haged, rayled on hym saying. If thou be Christ saue thy selfe and vs. The other answered and rebuked hym saying. Neither fearest thou God because thou arte in the same damnacion? We are ryghteously punished, for we receaue accordynge to our dedes. But this man hath done nothyng amysse. And he sayd vnto Jesus. Lorde remember me when thou comest into thy kyngdome. And Jesus sayd vnto hym. Verely I saye vnto the, to daye thou shalt be with me in Paradyse.

* By Paradyse is vnderstande a place of singular quietnes & pleasure.

And it was aboute the thirde houre. And there came a darcknes ouer all the lande, vntill the nyth houre, and the sonne was darkened. And the bayle of the temple dyd rent thowhe & myddes. And Jesus cryed with a greete voyce and sayd. Father, into thy handes I comende my spirite. And whē he thus had sayd he gaue by to. And when the Centurion sawe what had happened, he glorified God sayinge. Of a suretye this man was perfecte. And all the people that came together to that syght, beholdinge the thynges which were done, smoot theyr brestes & returned home. And all his acquaintance, and the women that folowed hym from Galile, stode a farre off beholdinge these thynges.

And behold ther was a man named Joseph, a counsellour, and was a good man, & a iuste, and dyd not consent to the counsell and dede of them, whiche was of Aramathia, a cytye of the Jewes, whiche same also wayted for the kyngdome of God, he went vnto Pilate and begged the body of Jesus, & toke it doune, and wrappd it in a linnen cloothe, and layd it in an hewen tounbe, wherin was neuer man before layd. And that daye was the Saboth euen, and the Saboth dyue on. The women that folowed after which

came with hym from Galile, beholde the sepulchre & how his body was layde. And they returned & prepared odours and oymmentes: but resteth the Saboth daye, accordynge vnto the commaundemente.

The women came to the graue, Christ appeareth vnto the two dysciples that go towarde Emmaus, stondesth in the myddest of all his dysciples, openeth the theyr vnderstandyng in the scripture & giveth them a charge, and ascenderth vnto heuen.

¶ The. xliii. Chapitre.

Oft the morowe after the Saboth, early in the mornynge they came vnto the tounbe & brought the odours whiche they had prepared, and other women with the. And they found the stone rolled awaye from the sepulchre, and wente in: but founde not the body of our Lorde Jesu. And it happened as they were amased thereat: Beholde two menne stode by them in theyr nynge vestures. And as they were afrayed, and bowed downe theyr faces to the earth: they sayde to them: why seke ye the lyvinge amonge the dede? He is not here: but is risen. Remember how he spake vnto you, when he was yete with you in Galyle sayinge: that the sonne of man must be delyuered in to the handes of synfull men, and be crucified, and the thyrde daye rise agayne.

And they remembered his wordes, and returned from the sepulchre, and tolde all these thynges vnto the eleuen, and to all the romenaunte. ¶ It was Mary Magdalen and Johanna, and Mary Jacobi, and other that were with them whiche tolde these thynges vnto the Appostles, and theyr wordes seemed vnto them sayned thynges, neyther beleved they them. Then arose Peter and ran vnto the sepulchre, and stomped in and sawe the linnen clothes layde by them selfe, and departed wondryng in hym selfe at that whiche had happened.

¶ And beholde two of them went that same daye to a tounne whiche was from Jerusalem aboute thre score furlonges, calld Emmaus: and they talked to gether of all these thynges that had happened. And it chaunced, as they communed to gether and resoned, that Jesus hym selfe dyue neare, and wente with them. But theyr eyes wer holden

Math. xxi. a.
Mar. xvi. a.
John. xx. a

Mat. xxviii.
a.
Mar. c. xvi.
b.

Mat. xxviii.
b.
Mar. c. xvi.
c.

Liii. has

Christ appereth to Cleophas. Luke Christ appereth to his disciples

that they coulde not knowe hym. And he sayd vnto them. What maner of communications are these that ye haue one to another as ye walke, and are sad? And the one of them named Cleophas, answered and sayde vnto hym, arte thou onely a straunger in Jerusalem, & hast not knowen the thynges whiche haue chaunced therein in these dayes? To whō he sayd, what thyng?

And they sayde vnto hym, of Iesus of Nazareth whiche was a Prophet, myghty in dede and word before god and all the people. And howe the hye Priestes, & our rulers deliuered hym to be condemned to deeth, and haue crucified hym. But we trusted that it shulde haue bene he that shulde haue deliuered Israel. And as touchynge all these thynges to daye is euen the thirde daye that they were done.

D Ye and certayne women also of our company made vs assayned, which came early vnto the Sepulchre, and founde not his body: and came sayeng that they had seene a visyon of Angels, whiche sayde that he was aloue. And certayne of them which were with vs went they waye to the sepulchre, and founde it euen so, as the women had sayde, but hym they sawe not.

And he sayde vnto them, O folles and slowe of herte to beleue all that the Prophetes haue spoken, Ought not Christ to haue suffered these thynges, and to enter in to his glorie? And he began at Moses, and all the Prophetes, and interpreted vnto them in all Scriptures whiche were wyrtten of hym. And they drue nye to the towne whiche they went to. And he made as though he wolde haue gone further. But they constrayned hym sayenge, abyde with vs, for it draweth toward nyght, and the daye is farre passed. And he wente in to tary with them.

And it came to passe as he sate at meate with them, he toke breade, blessed it, brake and gaue to them. And they eyes were opened & they knewe hym, and he banyshed oute of theyr syght. And they sayde betwene them selues, did not oure hertes burne with in vs, whyle he talked with vs by the waye, and as he opened to vs the scriptures? And they rose by the same houre, and returned agayne to Jerusalem and founde the eleuen gathered to gether, and them that were with them whiche

whiche sayd, the Lord is risen in dede and hath appered to Simon. And they tolde what thynges was done in the waye, and howe they knewe hym in breakinge of breade. **R**

As they thus spake, Iesus hym selfe stode in the myddes of them, and sayde vnto them, peace be with you. And they were abashed and afraied, supposyng that they had seene a spiete. And he sayde vnto them, why are ye troubled, and why do thoughtes arise in your hartes? Beholde my handes and my feete, that it is euen my selfe. Handle me and se, for spietes haue not flesch and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his fete. And whyll they yet beleued not for ioye & wonder, he sayde vnto them, haue ye here any meate? And they gaue him a peace of broyled fysh, and of an hony combe. And he toke it, and ate it before them.

And he sayde vnto them. These are the wordes whiche I spake vnto you whyle I was yet with you, that all must be fulfilled whiche were wyrtten of me in the lawe of Moses, and in the Prophetes, and in the Psalmes. **R** Then opened he theyr wyrttes that they myght vnderstande the scripture, and sayde vnto them, Thus is it wyrtten, and thus it behoued Christ to suffre, and to rise agayne from deeth the thirde daye, and that repentance and remission of sinnes shulde be preached in his name amonge all nacions, and muste begynne at Jerusalem. And ye are wyrtnesses of these thynges. And beholde I wyl sende the promes of my father vpon you. **R** But tarry ye in the Citie of Jerusalem, butyll ye be endued with power from a hye.

And he ledde them oute into Bethanien, and lyfte vp his handes, and blessed them. **R** And it cam to passe, as he blessed them he departed from thē and was caried by into heuen. And they worshiped hym

and retourned to Jerusalem with great ioye, and were continually in the temple praisyng and laudynge God.

Amen.

There endeth the Gospell of Saynt Luke.

The

Act. xli. a.

Act. i. a.

Act. i. a.
Mat. xvi. d.

The Gospell of saynt John.

The everlastynge byrth of Christ,
and how he became man. The testimo-
ny of John. The callinge of Andrew,
Peter. &c.

The fyist Chapter.



* The light
shyneth in
darknes. &c.
By the light
is vnder-
stande of
Christe &
by the dar-

knes vngod
ly and vnbe-
leuyng men
the lyght, that all men throughe hym
amonge who
Christ came
but to beare
witness of the
light. That
and they re-
ceaued hym
men & come
into the worlde.
He was not
as in the worlde,
& the worlde
was made by
hym, and yet
the worlde
knewe hym
not.

* Grace for
grace. By
grace vnder
as receaued
hym, but to
them he gaue
such fauour
power to be
the sonnes of
God in that
they meanyng
they beleued
on his name,
which were
is, for the
fathers, not of
blonde nor
of the wyll
of man,
god the
But of God.

father hath
And the worde
was made fleshe
& to his sonne
dwelt among
vs, & we sawe
the glory
Christ hath
of it, as the
glory of the
onely begotte
he receaued
sonne of the
father, which
worde was
made into
flesh full of
grace and
verite.

* John bare
witness of
hym & cryed
Christ is he.
saying. This
was he of
whom I spake
loued of his
father, cometh
after me, was
before father,
euening, be-
cause he was
soner then I,
& of so are we
his fulnes
haue all we
receaued, euen
loude for
vs. * (grace)
for grace. For
the law was
saue as.
geuen by
Moses, but
grace & true
the
came by
Jesus Christ.
* No man
hath

seene God at any tyme. The onely be-
gotten sonne, whiche is in the bosome
of the father, he hath declared hym.

* And this is the re-
corde of John, &c. Ther came
when the Jewes sent Priests and Le-
uites from Ierusalem, to aske him, what
arte thou? And he confessed & denyed
not & sayd playnly, I am not Christ.
And they asked hym, what then? arte
thou Helyas? And he sayde, I am not.
Arte thou the Prophete? And he an-
swered, no. Then sayd they vnto hym,
what arte thou that we may geue an-
swere to the that sent vs. What sayest
thou of thy selfe? He sayde, I am the
voyce of a cryer in the wilderness,
to make streyght the waye of the
Lorde, as sayd the prophete & saias.

And they which were sent, were of
the Pharisees. And they asked hym,
& sayde vnto hym, why baptystest thou
then if thou be not Christ, nor Helyas,
neither a Prophete? John answered the
saying, I baptise with water, but one
is come amonge you, whom ye know
not, he it is that cometh after me, whi-
che was before me, whose sho latcher I
am not worthy to vnlouise. These thynges
were done in Bethabara beyonde
Jordan where John dyd baptise.

* The nexte day John sawe
Jesus comyng vnto hym, and sayde,
beholde the lambe of God, whiche taketh
away the synne of the worlde. This is
he of whom I sayd. After me cometh
a man, which was before me, for he was
soner then I, and I knewe hym not,
but that he shuld be declared to
Israel, therefore I am come baptysynge
with water.

And John bare re-
corde sayinge, I sawe the spirite
descende from heauen, lyke vnto a
dove and abyde vpon hym, and I
knewe hym not.

But he that sent me to baptise
in water, the same sayd vnto me,
& vpon whom thou shalte
be the spirite descende and tary
styl on hym, the same is he
whiche baptiseth with the holy
ghost. And sawe and bare re-
corde that this is the sonne of
God.

* The nexte daye after, John
sawe agayne, and two of his
discyples. And he behelde
Jesus as he walked by, and
sayde, beholde the lambe of
God. And the two discyples
hearde hym speake and folowed
Jesus.

And Jesus turned aboute, and
sawe them folowe, and sayde
vnto them, what seeke ye? They
sayde vnto hym

The callinge of Apostles.

John

Marchauntes be scorged

Rabby (whiche is to saye by interpre-
tacyon, Mayster) where dwellest thou
he sayd vnto them: come and se. They
came and sawe where he dwelte, and
abode with hym that daye. For it was
aboute the tenth hour.

One of the two whiche hearde
John speake and folowed Iesus, was
Andreu, Simon Peters brother. The
same founde his brother Simon first,
and sayde vnto hym: we haue founde
Messias. whiche is by interpretacyon
annoynted: and brought hym to Je-
sus. And Iesus behelde hym and saide
thou arte Simon the sonne of Ionas,
thou shalt be called Cephas: whiche
is by interpretacyon, a stone.

The daye folowyng Iesus wolde
go into Galile, and founde Whylippe
and sayde vnto hym, folowe me. Whi-
lyppe was of Bethsaida the Citie of
Andreu & Peter. And Whyllyp found
Nathanaell, and sayde vnto hym. We
haue founde hym of whome Moses in
the lawe, and the Prophetes dyd wyte
Iesus the sonne of Ioseph of Nazareth.
And Nathanaell sayde vnto hym: can
there any good thyng come oute of
Nazareth? Whyllyp sayde to hym: come
and see.

Iesus sawe Nathanaell comyng
to hym, and sayde of hym. Beholde a
ryght Israelyte, in whome is no gyle.
Nathanaell sayde vnto hym: where
knewest thou me? Iesus answered, &
sayde vnto hym: Before that Whyllyp
called the, when thou wast vnder the
fygge tree, I sawe the. Nathanael an-
swered and sayde vnto hym: Rabby
thou arte the sonne of God, thou arte the
kyng of Israell. Iesus answered and
sayde vnto hym: Because I sayde vnto
the, I sawe the vnder the fygge tree,
thou beleuest. Thou shalt see greater
thynges then these. And he sayde vnto
hym: Werely verely I saye vnto you
hereafter shall ye see heuen open, and
the Angelles of God ascendyng and
descendyng ouer the sonne of man.
Christ turneth the water vnto wyne
and dyuech the byers and sellers out
of the temple.

The ii. Chapitre.

And the thyrde daye, was there
a maryage in Cana a cite of Ga-
lyle, and the mother of Iesus was there.
And Iesus was called also and his dis-
ciples vnto the maryage. And when
the wyne fayled, the mother of Iesus

sayde vnto hym: they haue no wyne.
Iesus sayde vnto her: Woman what
haue I to do with the? myne houre is
not yet come. His mother sayde vnto
the mynysters: what soener he saythe
vnto you, do it. And there were stan-
dyng there, fyve waterpottes of stone
after the maner of the purifyenge of
Jewes, contaynyng two or thre fyf-
tyns a pece.

And Iesus sayde vnto them, fyll
the water pottes with water. And
they fylled them by to the brim. And
he sayde vnto them: drawe out nowe,
and bere vnto the gouernour of the feast.
And they bare it. When the ruler of
the feast had tasted the water that was
turned vnto wyne, & knew not whence
it was (but the mynysters whiche drew
the water knewe) he called the byde-
grome, and saide vnto hym: All men at
the begynnyng, sette forth good wyne
and when men be dronke, then hath
whiche is worse. But thou hast kept
backe the good wyne, vntill nowe.

This begynnyng of myracles did
Iesus in Cana of Galyle, and shewed
his glorie, and his discyple belueued
on hym. After that he descended in-
to Capernaum, and his mother, &
his brethren, and his disciples, but con-
tynued not many dayes there.

And the Jewes Easter was eue
at hande, and Iesus wente by to Je-
rusalem, and founde syttinge in the
Temple those that solde Oxen, and
Shepe, and Doves, and chaungers of
money. And he made a scourge of smal
cordes, and drewe them all oute of the
Temple, with the shepe and oxen, and
powred out the chaungers money, and
ouerthrowe the tables, and sayde vnto
them that solde Doves: Haue these
thynges hence, and make not my fa-
thers house an house of marchaundise.
And his discyple remembred, howe
that it was wyrtten: the zeale of thine
house hath euen eaten me.

Then answered the Jewes and
sayde vnto hym: what token shewest
thou vnto vs, sayng that thou dost
these thynges? Iesus answered and
sayde vnto them: Destroye this tem-
ple, and in thre dayes I wyll reare it
bp agayne. Then sayd the Jewes: it
yeres was the temple abyldyng: and
wylt thou reare it bp in thre dayes?
But he spake of the temple of his bo-
dy. As soone therfore as he was rylen
from

* when me
be dronke &c.

* That is whē
men be fyl-
led, and sa-
tisfied.

* This ma-
ther and bre-
thren loke in
Gene. xii. 8

Psal. lxxviii.

Ma. xxi. f.
Mat. xiii. f.

from deathe agayne, his discyples remembered that he thus sayde. And they beleued the scripture, and the wordes whiche Iesus had sayde.

When he was at Ierusalem at easter in the feaste, many beleued on his name, when they sawe his myracles whiche he dyd. But Iesus put not him selfe in theyr handes, because he knew all men, and neded not, that any man shoulde testifie of hym. For he knewe what was in man.

¶ The communicacyon of Christ with Nichodemus. The doctryne and baptyme of Iohn, and what wytnesse he beareth of Christe.

¶ The.iii. Chapitre.

THERE was a man of the Iherosolymes named Nichodemus a ruler amonge the Jewes. The same came to Iesus by nyght, and sayd vnto him. Rabby, we knowe that thou art a teacher whiche arte come from God. For no man coulde do suche myracles as thou doest, except God were with hym. Iesus answered and sayde vnto hym: Verely verely I saye vnto the, excepte a man be borne a newe, he can not see

* Except a the kyngdome of God, Nichodemus mā be borne sayde vnto hym, howe can a man be of water & borne when he is olde? can he enter in of þ̄ spirite to his mothers wombe and be borne &c. By this agayne? Iesus answered, Verely verely is signified rely I saye vnto the, * excepte that a the baptisme man be borne of water and of the spirite whiche is þ̄ rite, he cannot entre in to the kyngdom of God. That whiche is borne of of the fleshe the fleshe is fleshe, and that whiche is preached by borne of the spirite, is spirite. ¶ After Iohn Baptiste not that I sayde to the, ye muste riste, and the be borne a newe. The wynde bloweth renuinge where he lysteth, and thou hearest his of the spirite sounde, but canste not tell whence he re whiche is cometh and whether he goeth. So is remysstō of euerye man that is borne of the spirite synnys obtayned by

¶ And Nichodemus answered and sayde vnto hym, howe can these thynges be? Iesus answered and sayde vnto hym, arte thou a mayster in Ieracell, and knowest not these thynges? Verely verely I saye vnto the, we speake that we knowe, and testifie that we haue sene, and ye receyue not our wytnesses. If when I tell you earthly thynges

* No man ye beleue not, howe shoulde ye beleue yf ascendeth in I shall tell you of heauenly thynges? to heuē but And * no man ascendeth vp to by Christ þ̄ heuen, but he that came downe from sonnes of god heauen, that is to saye the sonne of man

whiche is in heauen.

And as Moyses lyfte vp the serpent in the wyldernes, euen so must the sonne of man be lyfte vp, that none that beleueth in hym perishe, but haue eternall lyfe.

¶ For God so loueth the worlde, that he hath gyuen his only sone, that none that beleueth in hym, shoulde perishe, but shoulde haue euerylastyng lyfe. For God sente not his sonne into the worlde, to condemne þ̄ worlde, * but that the worlde throughe hym, myght be saued. He that beleueth on hym, shall not be condemned. But he that beleueth not, is condemned all redy, bycause he beleueth not in the name of the onely sonne of God. And this is the condemnacyon, that lyght is come in to the worlde, and the men loue darknes more then lyght, because theyr dedes were euill. For euery man that euill doeth, hateth the lyght, neyther cometh to the lyght lest his dedes shoulde be reprobued. But he that doeth trouth, cometh to the lyght that his dedes myght be knowne, howe that they are wrought in God.

¶ After these thynges came Iesus and his discyples in to the Jewes lande, and there he haunted with them and baptysed. And Iohn also baptysed in Enon besydes Salym, bycause there was moche water there, and they came and were baptysed. For Iohn was not yet cast into prysen. ¶ And there arose a questyon betwene Iohns discyples and the Jewes aboute purpysenge. And they came vnto Iohn, and sayde vnto hym, Rabby he that was with the beyond Jordan, to whome thou barest wytnes. Beholde the same baptyseth, and all men come to hym. Iohn answered and sayde, a man can receyue nothyng at all, excepte it be gyuen hym from heauen. Ye your selues are wytnesses, howe that I sayde, I am not Christe, but am sente before him. He that hath þ̄ byde, is the bydegrome, but þ̄ frende of the bydegrome whiche standeth by & hereth him reioyseth greatly of þ̄ bydegromes voyce. This my ioye is fulfilled. He must encrease, and I must decrease.

¶ He that cometh from an hye is aboue all. He that is of the earthe, is earthely, and spekerh of the earthe. He that cometh from heauen, is aboue all, and what he hathe sene and

heard

* I cam from heauen. &c. Only by his ryghteousnes, must

* But that the worlde through he myght be saued &c. The world here doth only C synnys & chosen & those þ̄ do beleue.

The woman of Samarye

John.

The woman of Samarye.

★ Hath set that he testifieth, but no man receaueth to his seale. his testimonye. Howbeit he that hath set to his, hath receaued his testimonye ★ hath set to it prynced i his seale that god is true. For he who his belesse, God hath sente, spekerh the wordes of as it were God. ★ For God geueth not f spire to a seale. by measure (vnto hym). The father lo- ★ God gy- ueth the sone & hath geuen al thinges ueth not the into his hande. He that beleuerh on f spire by sone hath euerlastyng lyfe, and he that measure &c. beleuerh not the sone, shall not see lyfe. How f spire but f wyath of God abideth on hym. & of f gyfte. The louyng communicacyon of Chyilt of f spire with the woman of Samaria by the are gyue by welles syde. Howe he healeth the ru- measure, re- lers sonne.

ade Ro. xij.

f. i. Cor. xij.

The. iiii. Chapter.

AS sone as the Lorde had know- ledge, how f Wharises had herde that Iesus made and baptised mo dys- cyples than John (though that Iesus hym selfe baptised not, but his discy- ples) he lefte Jewry, & departed again into Galile. And it was so that he must nedes go thorow Samaria. Chā came he to a Cytye of Samaria called Sy- char belydes the possessyon that Jacob gaue to hys sonne Joseph. And there was Jacobbes well. Iesus then wery- ed in his iourney, sat: thus on the wel

★ Aboute f And it was ★ about the sytte houre, & sytte houre there came a woman of Samaria to &c. The Je- drawe water. And Iesus sayde vnto wes reke- her gyue me drynke. For his discy- ned f hou- were gone awaye vnto the towne to res of theyr byc meate. Then sayde the woman of dawe from f Samaria vnto hym, howe is it, that f sonne ryfge becyge a Jewe, askest drynke of me, to f sone set whiche am a Samarytane? For the & puge so B Jewes medle not wth the Samary- f the sytte cans. Iesus answered and sayde vnto houre was hyr. If thou knewest the gyfte of God & j. houres and whs it is that sayeth to the gyue after f son- me drynke, thou woldest haue asked of ne ryfynge hym, & he wolde haue giuen the water whiche at f of lyfe. The woman sayde vnto hym. tyme of the Sp; thou hast nothyng to drawe with. yere was a- and f well is depe, from whence hast thou the water of lyfe? Arte f greater than our Father Jacob which gaue vs the well, & he hym selfe drancke therof and his chyldren, and his catell.

Iesus answered & sayde vnto hyr: whosoeuer drynketh of this water, shall thyrste agayne. But whosoeuer drynke of this water that I shall giue hym, shall neuer be more a thyrst, but the water that I shall gyue hym, shall be in hym a well of water, springinge

by into euerlastyng lyfe. The woman sayde vnto hym, Sp; gyue me of that water, that I thyrst not, nether come C hyther to drawe. Iesus sayde vnto her. So and call thy husbände, and come hyther. And the woman answered and sayde to hym, I haue no husbände. Iesus sayde to her, thou hast well sayde, I haue no husband. For thou hast had fyue husbändes, and he whom f nowe hast, is not thy husbände. That saydest thou truely.

The woman sayde vnto hym, Sir I perceaue that thou arte a Prophet. Our faders worshipped in this moun- tayne, & ye saye that in Jerusalem is the place where men ought to worshyp. Iesus sayde vnto her, woman belue me, the houre cometh, when ye shall ne- ther in this mountayne, nor yet at Je- rusalem, worshyp the father. Ye wor- shyp ye wor nor what, we know what we worshyp. For saluacyon cometh of the Jewes. But the houre cometh & now is, when the true & dyscyples shall worshyp the father in the spire, and in trouthe. For verily suche the father requyeth to worshyp him. God is a spire, and they that worshyp hym must worshyp him in spire & trouthe.

The woman sayde vnto hym, I wor well Messyas shall come, whiche is called Chyist. When he is come, he wyll tell vs all thynges, Iesus sayde vnto her, I that speake vnto the am he And euen at the poynte cam his discy- ples, & maruelled that he talked with the woman. Yet no man sayde vnto hym, what menest thou, or why talkest thou with her? The woman then lefte her waterpot, and went her waye in- to the Citie, & sayde to the men. Come see a man whiche tolde me all thinges that euer I dyd. Is not he Chyist? Then they wente out of the Cytye, and came vnto hym.

And in the meane whyle his dys- cyples prayed hym sayenge. After, cate. He sayd vnto the, I have meat to eate that ye knowe not of. Then sayde the dyscyples betwene them sel- ues, hath any man brought him meat? Iesus sayde vnto them, my meate is to do the wyll of hym that sent me. And to synlme his worke. Saye not ye, as whē the theare are yet foure monethes, and corne is ry- then cometh harvest? Beholde I saye ye must vnto you lyfte by youre eyes, and loke fall to ha t on the regions, for they are whyte all nest.

redy

★ I haue meat to cate &c. his mea- te is to do f wyll of his father. And f these thig of his father wyll is to preache the gospel to al the worlde. Which thig was euen now at had to be done, as whē the theare are yet foure monethes, and corne is ry- then cometh harvest? Beholde I saye ye must vnto you lyfte by youre eyes, and loke fall to ha t on the regions, for they are whyte all nest.

The woman of Samamarye John. The sycke is healed xlvj.

ledy vnto harueth. And he that repeth receaueth reward, and gathereth frute vnto lyfe eternall, that both he that soweth, and he that repeth myght reioyse to gether. And herein is the sayenge true, that one soweth and another repeth. I sente you to reape that wheron ye bestowed no labour. Other men laboured, and ye are entred into theyr labours.

Many of the Samaritans of that Cytie beleued on hym, for the sayenge of the woman, which testified, he tolde me all thynges that euer I dyd. Then wher the Samaritans were come vnto hym they besought hym, that he wolde tary with thym. And he abode there two dayes. And many moo beleued because of his owne wordes, and sayde vnto the woman: Nowe we beleue not because of thy sayenge, for we haue herde hym our selues, and knowe that this is euen in dede Christe the sauour of the worlde.

After two dayes he departed thence and went awaye into Galyle. And Jesus hym selfe testified that a Woghete hath none honoure in his owne countre. Then as sone as he was come into Galyle, the Galyleans receaued hym whiche had sene all the thynges that he dyd at Jerusalem at the feaste. For they went also vnto the feast daye. And Jesus cam agayne into Cana of Galile, where he turned the water vnto wyne.

And there was a certayne ruler, whose sone was sycke at Capernaum. As soone as the same hearde that Jesus was come out of Jewry into galyle, he went vnto hym, and besought him, that he wolde dyscende, and heale his sonne. For he was euen redy to dye. Then sayde Jesus vnto hym, excepte ye see sygnes and wonders, ye cannot beleue. The ruler sayde vnto hym, Syr, coe away or euer I my chyld dye. Jesus sayde vnto hym, So thy waye, thy sonne lyueth. And the man beleued the wordes that Jesus had spoken vnto hym, and went his waye. And anon as he wente on his waye, his seruantes mette hym, and tolde hym sayenge, thy chyld lyueth. Then enquired he of them the houre when he beganne to amende. And they saide vnto him. Yester daye the seuenth houre, the feuer left hym. And the father answered that it was the same houre in

whyche Jesus sayde vnto hym, Thy sonne lyueth. And he beleued, and all his householde. This is agayne the seconde myracle that Jesus dyd: after he was come oute of Jewry into Galyle.

He healeth the man that was sycke eight and thyrty yere. The Jewes accuse hym, he answereth for hym selfe, and reprooueth them.

The fyfte Chapitre.

After that there was a feast of the Jewes, and Jesus went by the waye to Jerusalem. And there is at Jerusalem, by the slaughter house, a pole place where called in the Hebrew tongue, Bethesda they killed hauntyng fyue porches, in whiche laye the best, a greate multitude of sycke folke, of were offred blynde, halte, and wyddered, waytinge Bethesda for the mouynge of the water. For an ox as some angell wente doune at a certayne ceasynge son in to the pole and troubled the water. Who soeuer then fyrste after the agmochte to sterynge of the water, stepped in was sayd as a spie made whoale, of what so euer dysease he, or an he had. And a certayne man was there hyspytall, whiche had bene dyscased eght and where as thyrty yeres. When Jesus sawe hym poorefolkes lyke, and knewe that he nowe longe hath theyr tyme had bene dyscased, he sayde vnto beyng. whi hym. Wylte thou be made whole? The sycke man answered hym, Syr, I haue no man when the water is troubled, pole where to put me in to the pole. But in the tyme, whyle I am aboute to were offered come, an other steppeth doune before in the temple.

And Jesus sayde vnto hym, ryse, kepe. And take by thy beed and walke. And immediately the man was made whoale, mained there and toke by his beed, and went. And looking for same daye was the Saboth daye. The Jewes therfore sayde vnto hym that of the water was made whoale. It is the Saboth daye, It is not lafull for the to carry thy beed. He answered them, he that made me whole, sayde vnto me, take by thy beed, and get the hence. Then asked they hym what man is that which sayde vnto the, take by thy beed and walke. And he that was healed, wyst not who it was. For Jesus had gotten hym selfe awaye, because that there was ppeace of people in the place.

And after that Jesus founde him in the Temple, and sayd vnto hym, beholde thou arte made whole, synne no moore, lest a worse thyng happen vnto the. The man departed

M.ii and

Christ & father are but one John.

Christes wytnes.

and tolde the Jewes that it was Jesus, which had made hym whole. And therfore the Jewes dyd persecute Jesus, and sought the meanes to do to slec hym, because he had done these
* my father thynges on the Saboth day. And Jesus worketh he thus answered them, * my father worketh also thus hitherto, and I worke. Therfore the Jewes sought the more to kyl hym. That is, my not onely because he had broken the father kepe Saboth, but sayde also that God was th not father and made hym selfe equall both day, no with god.

more do I. Then answered Jesus and sayd vnto them, verely, verely, I say vnto you, the sonne can do nothyng of hym selfe no comen but that he seeth the father do. For whatsoeuer he doeth, that doeth the sonne also. For the father loneth the both, and no sonne, and sheweth hym all thynges more do I. whatsoeuer he hym selfe doeth. And he wyll shewe hym greater workes

then these, because ye shulde meruayle
* The deed. For lyke wyse as the father rayseth whal heare & bp the deed, and quickneth them, euen boye of the so the sonne quickneth whome he wyl. lone of god. Nether iudgerth the father any man, &c. Here he but hath comyrted all iudgement vnto spekerth off to the sonne, because & all men shulde resurreccyon honoure the sonne, euen as they ho- of iustifica- noure the father. He that honour- th eiã wherby not the sonne, the same honoureth not & wicked a- the father whiche hath sent hym. De- eileth from rely, verely I saye vnto you. He that his wicked- heareth my wordes, and beleueth on me, & wher hym that sent me, hath euerclastyng by & synner lyfe, & shall not come into dampnacion is brought but is scaped from deeth vnto lyfe.

fro & deeth. Verely, verely I saye vnto you, the of his liuestyme shall come, & now is, when * the into flife of deed. shall heare the boye of the sonne ryghte out- of god. And they that heare, shall lyue. mes. & speci for as & father hath lyfe in hym selfe ally of & cal so lyke wyse hath he geuen to & sonne luy of & go to haue lyfe in hym selfe, and hath ge- tyll, which uen hym power also to iudge, in that was one at he is the sonne of man. Meruayle not ter & comyng at this, the houre shall come in the whi of the holy che, & all that are in the graues, shall gyse, for & heare his boye, and shall come forth, gentyls are they that haue done good vnto the re- reputed as surreccyon of lyfe, and they that haue deed me i co done euill, vnto the resurreccyon of parison dampnacion. I

to the. I. I can of myne awne selfe do no- iues. & after thynges at all. As I heare. I iudge, and ward when my iudgement is iuste, because I seke he sayth. not myne awne wyll, but the wyll of

* Al & are i the father whiche hath sent me. If I

beare wytnes of my selfe, my wytnes the graues is not true. There is another that shall here beareth wytnes of me, and I am sure the boye of that the wytnes whiche he beareth of the sonne of me, is true.

man. &c. He
Ye sent vnto John, & he bare wytnes vnto the truthe. but I receaue not generall re- the recorde of m. Neuerthelesse, these surreccyon thynges I say, that ye myght be safe. which shall the was a burnyng, & a wyngyng lyght be in the last and ye wolde for a season haue reioy- daye. sed in his lyght. But I haue greater wytnes then the wytnes of John. For the workes whiche the father hath ge- uen me to fynyshe, the same workes that I do, beare wytnes of me, that & father sent me. And & father hym selfe whiche hath sent me, beareth wytnes of me. Ye haue not heard his boye at any tyme nor ye haue sene his shape, therto his wordes haue ye not aby- dyng in you. for whom he hath sent, hym ye beleue not.

Serche the scriptures, for in them ye thynke ye haue eternall lyfe, & they are they whiche testify of me. And yett wyll ye not come to me, that ye myght haue lyfe. I receaue not prayse of me. But I knowe you, that ye haue not & loue of God in you. I am come in my fathers name, and ye receaue me not. If another shall come in his awne na- me, hym wyll ye receaue. Howe can ye beleue whiche receaue honoure, one of another, and seke not the honour that cometh of God onely?

Do not thynke that I wyll accuse you to my father. There is one that accuseth you, euen Moses on whom ye trust. For had ye beleued Moses, ye wolde haue beleued me, for he wote of me. But sepi ng ye beleue not his wyrryng, howe shulde ye beleue my wordes.

* Jesus fedeth fyue thousande men, departeth awaye, that they shulde not make hym kynge, and reproceth the fleschly hearers of his worde. The car- nall are offended at hym.

Chapter. vi.

After these thynges Jesus went his waye ouer the see of Galile. And a cite called Tiberias. And a great multitude folowed hym, because they had sene his myracles whiche he dyd on them that were diseased. And Jesus went vp into a mouncaigne, and there he sate with his disciples. And after, a feast of the Jewes was nye.

Mat. xiii. b * Then Iesus lyfte bp his eyes
Marc. vi. e. and sawe a greate company come vn-
Luk. ix. b. to hym, and sayd vnto Whilyp, whence
shall we bye breade that these myght
eate. This he sayde to proue hym, for
he hym selfe knewe what he wolde do.

Whilyp answered hym, two hun-
dred perry worthe of breade are not
suffycient for them, that euerye man
haue a lyrell. Then saide vnto him one
of his dyscyples, Andrew Symon Pe-
ters brother. There is a ladde here,
whiche hath fyue barley loues and two
fyllmes, but what is that amonge so
many? And Iesus sayde make the peo-
ple syt downe, Ther was moche grasse
in the place. And the men late doune,
in number, about fyue thousande. And
Iesus toke the breade, and gaue than-
kes, and gaue to the disciples, and his
discyples to them that were set doune.
And ykemyse of the fyllmes as moche
as they wolde.

When they had eate ynough he
sayde vnto his discyples, gather bp þ
broken meate that remaineth, that no-
thyng be losse. And they gathered it
to gether, and fylled twelue baskettes
with the broken meate, of the fyue bar-
ley loues, whiche broken meate remay-
ned vnto them that had eaten. Then
the men when they had sene the mira-
cle that Iesus dyd, sayde, this is of a
trueth the Messyhere that shulde come
in to the worlde. *

When Iesus perceaued that they
wolde come and take hym vp to make
hym kynge, * he departed agayne into
a mountayne hym selfe alone.

Mat. xiii. c And when euen was come, his
Marc. vi. f. disciples went vnto the see, and entred
Luk. vi. c. in to a myppe, and wente ouer the see
vnto Capernaum. And anone it was
darke, and Iesus was not come vnto
them. And the see arose with a greate
wynde & bleme. And when they had
rowen about a. xxb. or a. xxx. furlöges
they sawe Iesus walke on the see, and
drowe nye vnto the ship, & were afray-
ed. And he sayde vnto them, It is I, be
not afrayed. Then wolde they haue re-
ceaued hym in to the myppe, & the myp
was by and by at the lande, whyther
they wente.

The daye folowynge, the people
whiche stode on þ other syde of the see,
sawe þ there was none other myp ther
saue þ one wherinto his discyples were
entred, & that Iesus wente not in with

his discyples in the myp, but that his
disciples were gone away alone. How-
be it there came other myppes fro Ty-
berias nye vnto þ place, wher dyd they
eate breade, when the Lorde had bles-
sed. Then when the people sawe that
Iesus was not there nether his discy-
ples, they also toke myppynge & came
to Capernaum sekynge for Iesus.

And when they had founde hym
on the other syde of the see, they sayde
vnto hym, Rabbey, when camnest thou
hyther? Iesus answered them and said
Verely verely I saye vnto you, ye sene
me, not because ye sawe the myracles
but bycause ye dyd eate of the loues, &
were fylled. * Laboure not for þ meate
whiche perysheth, but for the meate
that endureth vnto euerlastynge lyfe,
whiche meate the sonne of man shall
geue vnto you. For hym hath God the

father * sealed. Then sayde they vnto hym, what
shall we do that we myght worke the
workes of God? Iesus answered and
sayde vnto them. This is the worke of
God, that ye beleue on hym, whome he
hath sent. They sayde vnto hym, what
sygne shewest thou then, that we maye
see and beleue the? What doest thou
worke? Oure fathers dyd eate Manna
in the desert, as it is writen, He gaue
them breade from heauen to eate. Je-
sus sayde vnto them, Verely verely I
saye vnto you, Moyses gaue you not
breade from heauen, but my father gy-
ueth you the true breade from heauen.

For the * breade of God is he whiche
commeth downe from heauen, and ge-
ueth lyfe vnto the worlde.

Then sayd they vnto hym. Lorde
ener more gyue vs this breade. And
Iesus sayde vnto the. I am that breade
of lyfe. He that cometh to me shall
not hunger, and he that beleueth on
me shall neuer thirst. * But I sayde the true & it
vnto you: that ye haue sene me, and yet
beleue not. All that the father geueth
me shall come to me, and hym that
cometh to me I caste not awaye. For I
came downe from heauen, not to do
myne owne wyll, but his wyll whiche
hath sent me. And this is the fathers
wyll whiche hath sente me, that of all
whyche he hath gyuen me: I shulde
lose nothyng, but shulde rayse it vp a-
gayne at the laste daye. And this is
the wyll of hym that sente me, that euery
man whiche seeth the sonne and bele-

***(Sealed)**
þ is, he
hath put
his marke of
þ holy goost
on hym whiche
resteth
in my-
racles what
he is.

* The bread
of God is he
whiche cometh
downe
from heauen
& geueth lyfe
vnto the worlde.

Christ is þe breede of lyfe

John

The disciples moymure.

leueth on hym, haue euerlastyng lyfe. And I wyll rayse hym vp at the laste daye. The Jewes then murmured at hym, because he sayd. I am that breede whiche is come downe from heauen.

And they sayd. Is not this Iesus the sonne of Ioseph, whose father and mother we knewe? How is it then that he sayeth: I came downe from heauen? Iesus answered and sayd vnto them. Murmour not betwene your selues. * No man can come to me excepte the father whiche hath sent me drawe hym. And I wyll rayse hym vp at þe last daye. It is wyrtten in the Prophetes, that they shalbe all taught of God. Every man therfore that hath hearde & hath learned of the father commeth vnto me. Not that any man hath sene the father saue he whiche is of God, & same hath sene the father.

Mat. x. d.
Luc. x. d.

Werely verely I saye vnto you, he that beleueth on me, hath euerlastyng lyfe. I am the breede of lyfe. Your fathers dyd eate Manna in the wylder-nes, and are dede. This is that breede whiche commeth from heauen that he which eateth of it, shulde also, not dye. I am that lyuing breede whiche came downe from heauen. If any man eate of this breede, he shall lyue for euer. And the breede that I wyll gyue, is my fleshe, whiche I wyll geue for the lyfe of the worlde.

And the Jewes stroue amonge the selues sayinge, Howe can this felowe gyue his fleshe to eate? Then Iesus sayde vnto them, Werely, verely I saye vnto you, excepte ye eate the fleshe of the sonne of man & dryncke his bloude, ye shall not haue lyfe in you. Whosoener eateth my fleshe & dryncketh my bloude, hath eternall lyfe, & I wyll rayse hym vp at the laste daye. For my fleshe is meate in dede, & my bloude is dryncke in dede. He that eateth my fleshe & dryncketh my bloude, dwel- leth in me & I in hym. As the lyuynge father hath sent me, euen so lyue I by any father, and he that eateth me shall lyue by me. This is the breede whiche came fro heauen, not as youre fathers haue eaten Manna & are dede. He that eateth of this breede, shall lyue euer.

These thynges sayde he in the synagoge as he taught in Capernaum. Many therfore of his disciples, when they had herde this, sayde, this is an harde sayinge, who can abyde the hear-

ynge of it? Iesus knew in hym selfe, & his disciples murmured at it, & sayde vnto them. * Dorth this offende you? this offende what & yf ye shall so the sonne of man you. &c. ascende by where he was before? It is that is yf the spete that quykenth, the fleshe my wordes proffetereth nothyng. The wordes that do so offende I spoake vnto you, are spete and lyfe. you, what But there are some of you that beleue wyll then & not for Iesus knew from the begyn- pformaunce nyng, whiche they were that beleued of them do? not, & who shulde betraye hym. And he whē þe sonne sayde, therfore sayde I vnto you, that of man shall no man come vnto me, except it were do in dede & gyuen vnto hym of my father. he hath know

From that tyme many of his dis-

ciples went backe & walched no moare with hym. Then sayde Iesus to the twelue, wyll ye also go awaye? Then Simō Peter answered, master to who shall we go? Thou hast the wordes of eternall lyfe, & and me beleue & know that thou arte Christ the sonne of the * mat. xvi. e lyuynge God. Iesus answered them, Mat. viij. d. Haue not I chosen you twelue, & yet Luc. ix. c. one of you is a deuyll? He spake it of Judas Iscariot the sonne of Simon. For he it was that shulde betraye hym, & was one of the twelue.

Iesus cometh to Jerusalem at the feast, teacheth the Jewes and rep- uerth them, There are diuerse opynions of hym amonge the people. The Phar- rises rebuke the officers because they haue not taken hym, & chydē h Nicodemus for takynge his parte.

The vij. Chapter.

After that, Iesus wēt about into Galile, and wolde not go aboute in Jewry for the Jewes sought to kyll hym. The Jewes tabernacle feast was at hande. His brethren therfore sayde vnto him, get þe hence & go into Jewry that thy disciples maye se thy workes that thou doest. For there is no man that doeth eny thyng secretly, and he hym selfe seketh to be knownen openly. If thou wolt loch thyng, shewe thy selfe to the worlde. For as yet his brethren beleued not in hym.

Then Iesus sayd vnto them, My tyme is not yet comē, but youre tyme is all waye redy. The worlde can not hate you. But me it hateth, because I testyfy of it, that the workes of it are euyl. So ye be vnto this feast, I wyll not go by yet vnto this feast, for my tyme

Christ teacheth in þ temple John Christ is þ water of lyfe xlviij.

tyne is not yet full come.

These wordes he sayd vnto them, & abode still in Galile.

* Of his brethren were gone by, then wēt they, looke he also by vnto the feaste, not openly, in *Gen. xiii* but as it were pruely. Then sought

h. him the Jewes at the feaste, and sayde where is he. And moche murmuringe was ther of hym amonge the people. Some sayd, he is good. Other sayde nay, but he deceaueth the people. How be it no man spak: openly of hym, for feare of the Jewes.

* In the myddes of the feaste, Jesus went by into the temple & taught And the Jewes marueyled sayinge.

How knoweth he þ scriptures, seinge that he neuer lerned? Jesus answered them and sayde, My doctryne is not myne, but hys that sent me, yf any mā

* He þ lo: ueth þ myll the doctryne, whether it be of God, or of god to he whether I speake of my selfe. He that pe his law, speaketh of him selfe, seketh his awne the same by prayse. But he that seketh hys prayse derstandeth that sent hym, the same is true and no þ doctrine. bryghtewesenes is in hym.

C Wyd not Moses geue you a lawe,

* None of and yet none of you * kepeth þ lawe? kepeth the Why go ye about to kyl me. The peo- lawe &c. Of ple answered and sayd, thou haue the the keepyng deuyl, who goeth about to kyl the? þ lawe rea- Jesus answered and sayde to them: I de *Mat. b. c* haue done oze worke, and ye all mar- uayle. Moses therfore gaue vnto you

circumcysion not because it is of Mo- ses but of the fathers: And yet ye on the Saboth daye, circuncyle a man.

If a man on the Saboth daye recea- ue circumcysion without breakyng of the lawe of Moses, disdayne ye at me, because I haue made a mā euer whit whoale of the Saboth daye? Judge

D not after the viter apertauce: but iud ge ryghtewes iudgement.

Then sayde some of them of Jeru- salem, is not thys he whom they go about to kyl? Beholde he speaketh bol dly, and they say nothyng to hym. Do the rulers knowe in dede that this is very Christ? How beit we knowe this man whence he is, but when Christ co meth, no man shall knowe whence he is.

Then cryed Jesus in the temple as he taught sayyng, ye know me, and whence I am ye knowe. And yet I am not come of my selfe, but he that sent me is true, why ye knowe not. I kno-

we hym, for I am of hym, and he hath sent me. Then they sought to take him: but no man layde handes on him because hys tyne was not yet come.

Many of the people beleued on hym and sayd, when Christ cometh, wyll he do moo myracles then this man hath done?

The Pharisees hearde that the peo- ple murmured suche thynges aboute hym. Wherfore the Pharisees and the hye prestes sent ministres forth to ta- ke hym. Then sayde Jesus vnto them, Yet am I a lytell whyle with you, and then go I vnto hym that sent me. Ye shall seeke me, and shall not fynde me: and wheter I am, thether can ye not come. Then sayde the Jewes betwene them selues, whether wyll he go, that we shall not fynde hym? Wyll he go amonge the gentyls whiche are scat- tered all abroade, and teache the gen- tyls, What maner of sayinge is thys that he sayde, ye shall seeke me, and shall not fynde me, and where I am thither can ye not come?

In the last daye, that great daye of the feast Jesus stode & cryed sayyng * If any man thyrst, let hym come vnto me and dryncke. He that beleueth on me, as sayeth the scripture out of hys belly shall flowe ryuers of water of ly fe. Thys spake he of the sprete which they that beleued on hym, shulde recea ue. * For the holy goost was not yet there, because that Jesus was not yet glorifyed.

* Many of the people, when they heard this sayyng sayd, of a truth this is a prophet, other sayd, this is Christ

some sayd, what Christ come out of Ga- lyle? * Sayeth not the scripture that *Math. b. a.* Christ shall come of the seed of Dauid, *Math. ii. a.* and oute of the toune of Bethleem

where Dauid was? So was ther dys- sension amonge the people aboute hym. And some of them wolde haue taken hym, but no man layed handes of hym. Then came the mynistres to the hye prestes and Pharisees. And they sayd vnto them: why haue ye not brought him? The seruantes answered, neuer man spake as thys man doeth. Then answered them the Pha- risees, are ye also disceaued? Dorch any of the rulers or of the Pharisees beleue on hym? But the comen people whiche knowe not the lawe: are cur- sed. Nicodemus sayde vnto them: he

thas

The womā takē in aduoutry John Chriſt declareth hyſ father

that came to Jeſus by nyght, and was one of them. Doth our lame iudge any man before it heare hym, and know what he hath done? They answered and ſayde vnto him, arte thou alſo of Galyle? Seache and loke, for oute of Galyle aryſeth no Prophete. And eue-ry man went vnto his awne houſe. ¶ A woman is taken in aduoutrye, Chriſt delyuereth her. The freedom of of ſoche as folowe Chriſt, whom they accuſe to haue & deuyll within hym, & go about to ſtone hym.

¶ The. viii. Chapter.

Luk. xxi. g. **A**nd Jeſus went vnto mounts oly-
uete, and erly in the mornynge came agayne into the temple and all the people came vnto hym, and he ſate doune & taught them. And the Scri-
bes and Phariſes brought vnto hym a woman taken in aduoutry, & ſet hyr in the myddes and ſayde vnto hym:

Luk. xx. b. Maſter thys woman was taken in ad-
uoutry, euen as the dede was adwng. ¶ Moſes in the lawe commaunded vs that ſuch ſhuld be ſtoned. What ſayeſt thou therfore? And thys they ſayd to tēpt hym, that they myght haue, wherof to accuſe hym. Jeſus ſtooped doune, & with his ſpynger wrote on the grounde. And whyll they contynued askynge hym he lyfte hym ſele vp, and ſayd vnto them, let hym that is amonge you without synne, caſte the fyrſt ſtone at her. And agayne he ſtooped doune &

wrote on the grounde. And as ſone as they hearde that, they went out one by one, the eldeſt fyrſt. And Jeſus was lefte alone, and the woman ſtandynge in the myddes. When Jeſus had lyfte

¶ So & ſyn by him ſelfe againe, and ſawe no man aſke no more. but the woman, he ſayde vnto her: wo-
¶ The goſ man where are thoſe thynge accuſers? ¶ The goſ man hath no man cōdemned the? Me ſayd not ſo remiſſ ſo man Lorde. And Jeſus ſayde: Ne-
ſion of ſyn ther do I cōdemne the. ¶ So, and
nes vnto vs ſynne no moare.

¶ I we ſhulde ¶ Then ſpake Jeſus agayne to
cōtynue in them ſayinge. I am the lyght of the
ſynne, but I woulde. ¶ He that foloweth me, ſhall not
we ſhulde walke in darknes: but ſhall haue the
change our lyght of lyfe. The Phariſes ſayd vnto
lyfe & walke him, & beareſt recorde of thy ſylfe, thy
i a new lyfe recorde is not true. Jeſus answered &
of the ſpirt: ſayd vnto them, though I beare reco-
ce neuer put be of my ſelfe, yet my recorde is true:
polynge to for I knowe whence I came and whe-
ſynne any ther I go. But ye can not tell whence
I come. ¶

ter the ſelfe, I iudge no man. And ye
I iudge, my iudgement is true. For I
am not alone, but I & the father that
ſent me. It is alſo writen in your law
that the testimony of two men is true.
I am one that beare wytnes of my ſel-
fe, and the father that ſent me, beareth
wytnes of me. Then ſayde they vnto
him, where is thy father? Jeſus anſwe-
red, ye nether knowe me, nor yet my fa-
ther. If ye had knowen me, ye ſhuld ha-
ue knowen my father alſo. Theſe wor-
des ſpake Jeſus in the treſurys, as he
taught in the temple, and no man lay-
de handes on hym, for hyſ tyme was
not yet come.

Then ſayde Jeſus agayne vnto
them, ¶ I go my way, and ye ſhall ſeke
me, and ſhall dye in your ſynnes. Whe-
ther I go, thither can ye not come.
Then ſayde the Jewes, wyl he kille
hym ſelfe, becauſe he ſayde, whether I
go, thither can ye not come? And he
ſayd vnto them, ye are from beneath, I
am from aboue, ye are of this worlde,
I am not of thys worlde, I ſayd ther-
fore vnto you, that ye ſhall dye in your
ſynnes. For except ye beleue that I am
he, ye ſhall dye in your ſynnes.

Then ſayde they vnto hym, who
arte thou? And Jeſus ſayde vnto the.
Euen the very ſame thinge that I ſay
vnto you. I haue many thinges to ſay
and to iudge of you. Ye and he that
ſent me is true. And I ſpeake in the
worlde, thoſe thinges whiche I haue
heard of hym. Howe beit they vnder-
ſtoode not that he ſpake of hyſ father.
Then ſayde Jeſus vnto them, when
ye haue lyft vp an hye & ſonne of mā,
then ſhall ye knowe that I am he, and
that I do nothyng of my ſelfe, but as
my father hath taught me, euen ſo I
ſpeake, and he that ſent me, is with
me. The father hath not lefte me alo-
ne, for I do all wayes thoſe thinges &
pleaſe hym. ¶ As he ſpake theſe
wordes, many beleued on hym.

¶ Then ſayd Jeſus to thoſe Je-
wes whiche beleued on hym. If ye cō-
tynue in my wordes, then are ye my ve-
ry diſcyples, and ſhall knowe & trueth,
and the trueth ſhall make you free.
They answered hym, We be Abrahams
ſeede and were neuer bounde to any
man, why ſayeſt thou then, ye ſhall be
made free.

Jeſus answered them, verely ¶ Roma. vi. c.
berely I ſay vnto you, that whoſoeuer is
cōmpteth

Cometh synne, is the seruaunt of synne. And the seruaunt abydeyth not in the house for euer, But the sonne abydeyth euer. If the sonne therfore shall make you fre, then are ye fre in dede. I know that ye are Abrahams sene, but ye seke meanes to kyll me, because my sayen: ges haue no place in you. I speke that I haue sene with my father, and ye do that whiche ye haue sene with your father. They answered and sayde vnto hym, Abraham is our father. Iesus said vnto them. If ye were Abrahams chyl- dren ye wold do the dedes of Abraham. But nowe ye goo aboute to kyll me, a man that haue tolde you the trueth whiche I haue herde of God, this dyd not Abraham. Ye do the dedes of your father. Then sayd they to him, we were not bozne of fornicacyon. We haue one father, whiche is God. Iesus sayd vnto them, yf God were youre father, then woulde ye loue me. For I preaded for the and come fro God. Nether cam I of my selfe, but he sent me. Why do ye not know my speache? Euē because ye can not abyde the hearynge of my wordes.

Ye are of youre father the deuyll, and the lustes of youre father ye wyl do. He was a murtherer from the begynnyng, and abode not in the truth, because ther is no truth in hym. Whē he speaketh a lye, then speaketh he of his awne. For he is a lyar, and the father therof. And because I tel you the trueth, therfore ye beleue me not.

Whiche of you can rebuke me of synne? If I saye & trueth, why do not ye beleue me? He that is of God heareth Goddes wordes. Ye therfor heare them not, because ye are not of God. Then answered the Jewes and sayde vnto hym, Saye we not well that thou arte a Samaritane and hast & deuyll? Iesus answered, I haue not the deuyll, but I honoure my father, and ye haue dishonoured me. I seke not myne awne prayse, but there is one that seeketh and iudgeth.

Werely berely I saye vnto you, yf a man kepe my sayinges, he shall neuer se deeth. Then sayd the Jewes to him. Now we knowe & thou hast & deuyll. Abraham is deed, and also the prophetes, and yet thou sayest, yf a man kepe my sayinge, he shall neuer taste of deeth. Arte thou greater then our father Abraham, whiche is deed? and

the prophetes are deed. Who maketh thou thy selfe.

Iesus answered, If I honoure my selfe, myne honoure is nothyng worth. It is my father & honoureth me, whiche ye saye, is youre God, and ye haue not knowen hym, but I know hym. And yf I shuld saye, I know hym not, I shulde be a lyar lyke vnto you. But I know hym, & kepe his sayings.

Your father Abraham was glad to se my * daye, and he sawe it & reioyced. Then sayde the Jewes vnto hym, * How sayest thou arte not yet .l. yere olde, and hast &c. All & how thou sene Abraham? Iesus sayde vnto ly fathers & them, Werely berely I saye vnto you, were before yet Abraham was, I am. Then toke & comyng of they by stones, to cast at hym. But Iesus hyd hym selfe, and went out of the temple. & began to saye of & world, had & same

Christ maketh the mā to se that sayth in was bozne blynde.

Chapter.

And as Iesus passed by, he sawe a man whiche was blynde from his byrth. And his disciples asked him saying, master, who dyd synne, this mā or his father and mother, that he was bozne blynd? Iesus answered, Nether hath this man synned, nor yet his father and mother, but that the worke of god, shuld be shewed on hym. I must worke the workes of hym that sent me, whyll it is daye. The nyght cometh when noman can worke. As &c. is. Whē longe as I am in the worlde, I am the & true know lyght, of the worlde.

As sone as he had thus spoken, he spatte on the grounde & made claye of the spetle, and rubbed the claye onelye iusti- on the eyes of the blynde, and sayd vnto hym, Go well the the in the pole of se, then can Sploe, whiche by interpretacyon, sig- no man nifyeth sent. He went his waye and worke a washed and came agayne sayinge. good worke The neyghbours & they that had se- in the syght ne him befor howe & he was a begger, of god, how sayde, is not this he that late and beg- glorious so ged? Some sayde, this is he. Other enen his sayde, he is lyke hym. workes ap- re.

But he hym selfe sayde, I am euē he. They sayde vnto hym. Howe are thyne eyes opened then? He answered and sayde. The man that is called Iesus, made claye, and anoynted myne eyes, and sayde vnto me. So to the pole Sploe and well the. And I went and washed and receaued my syght.

They

* How sayest thou arte not yet .l. yere olde, and hast &c. All & how thou sene Abraham? Iesus sayde vnto ly fathers & them, Werely berely I saye vnto you, were before yet Abraham was, I am. Then toke & comyng of they by stones, to cast at hym. But Iesus hyd hym selfe, and went out of the temple. & began to saye of & world, had & same

Christ & mē haue whiche be called Christ.

* the nyght cometh when noman can worke. As &c. is. Whē longe as I am in the worlde, I am the & true know ledge of

re.

The blynde is examined.

John.

The blynde is excommunicat.

They sayde vnto hym, where is he? He sayde, I can not tell.

Then brought they to the Pharisees, hym þa lytell before was blynde, for it was the Saboth daye when Iesus made the claye & opened his eyes. Then agayne the Pharisees also asked hym howe he had receaued his syght. He sayde vnto them, He put claye vpon myne eyes and I washed, and do se.

Then sayd some of the Pharisees, this man is not of God, because he kepeth not the Saboth daye. Other sayd, how can a man that is a synner, do suche myracles? And ther was stryfe amonge them. The spake they vnto the blynde agayne, What sayst thou of hym, because he hath opened thyne eyes? And he sayde, He is a Prophet.

But the Jewes dyd not beleue of the fetowe, howe that he was blynde & receaued his syght, vntyll they had called the father and the mother of hym that had receaued his syght. And they asked them sayinge, Is this your sonne, whom ye say was boine blynde? How doth he now se then? Hys father & mother answered them, and sayde, we wote well that this is oure sonne, and that he was boine blynde, but by what meanes he now seeth that can we not tell, or who hath opened his eyes, ca we not tel. He is old ynough, aske hym, let him answer for hi selfe. Suche wordes spake his father and mother, because they feared þe Jewes. For the Jewes had conspyred all redy that yf any man dyd confesse that he was Christe he shulde be excommunicat out of þe synagoge. Therfore sayde his father and mother, he is olde ynough, aske hym.

Then agayne called they the mā that was blynde, and sayde vnto hym, Spue God the prayse, we knowe that this man is a sinner. He answered & sayde, Whether he be a synner or no, I cannot tell, One thinge I am sure of, that I was blynde, & nowe I se. Then sayde they to hym agayne. What dyd he to the? How opened he thyne eyes? He answered the, I told you yet why.

¶ He, & ye dyd not heare. Wherefore wolde ye heare it agayne? Wyl ye also be his disciples? The rated they hym, & sayd, Thou arte his disciple. We be Moses disciples. We are sure that God spake with Moses. This felowe we knowe act from whence he is.

The man answered & sayde vnto them, this is a merueylous thing that ye wote not whence he is, seynge he hath opened myne eyes. For we be sure that God heareth not synners. But yf any man be a worshipper of God & do his wyll, hym heareth he. Sence the worlde beganne was it not hearde that any man opened the eyes of one that was boine blynde. If this man were not of God, he coulde haue done nothinge. They answered & sayd vnto hym, thou arte all to gether boine in synne, & dost thou teache vs? And they lyfe. cast hym out.

Iesus hearde that they had excommunicat hym, and asone as he had founde hym, he sayde vnto hym, dost thou beleue on the sonne of God? He answered and sayde, Who is it Lord, that I myght beleue on hym? And Iesus sayde vnto hym, Thou hast seene hym, & he it is that talketh with the. And he sayde, LORD & I beleue, & worshipped hym. & Iesus sayte, I am come vnto iudgemēt into this world, that they whiche se not myght se, and they whiche se myght be made blynde. And some of the pharisees which were with hym, hearde these wordes and sayde vnto hym, are we then blynde? Iesus sayd vnto the, yf ye were blinde ye shulde haue no synne. But now ye saye, we se, therfore your synne remaineth.

¶ Christ is the true shepherde, & the doze of the shepe. Some saye, christ hath the deuyl, & is made. Other saye, he speaketh not the word of one that hath the deuyl. Because he telleth the trueth, & Jewes take by stones to cast at hym, call his preaching blasphemye, & go about to take him.

¶ The .x. Chapter.

¶ I verely I saye vnto you, he that entereth not in by the doze into the shepefolde, but clymeth vp some other waye, the same is a thefe & a robber. He that goeth in by the doze, is the shepherde of the shepe, to hym the porter openeth, and the shepe heare his voyce, & he calleth his awne shepe by name, and leadeth them out. And when he hath sent forth is awne shepe, he goeth before them, and the shepe folowe hym, for they knowe his voyce. A straunger they wyl not folowe, but wyl flye from hym, for they knowe

Christ is the good shepherde John. They wolde stone Christ. .1.

know: not the voyce of straungers. Thys similitude spake Iesus vnto them. But they vnderstode not what thynges they were whiche he spake vnto them. Then sayd Iesus vnto the againe. Verely verely I say vnto you, I am the doer of the shepe. Al, euen as many as came before me, are theues & robbers: but the shepe dyd not heare them. I am the doer, by me yf any man enter in, he shalbe safe, and shal go in and out and fynde pasture. The shepe comyth not but for to steale, kylle, and destroye. I am come that they myght haue lyfe, & haue it more abundantly.

I am the good shepherde. The good shepherde geueth hys lyfe for the shepe. An hyed seruaunt, which is not the shepherde, nether the shepe are his awne, seyth the wolfe, comminge, and leueth the shepe, and flyeth, & the wolfe catcheth them, and scattereth the shepe. The hyed seruaunt flyeth, because he is an hyed seruaunt, and careth not for the shepe. I am that good shepherde, and knowe myne, and am knowne of myne. * As my father knoweth me, euen so knowe I my father.

Math. xi. d.
Luk. x. d.
Mat. xx. d.

And I geue my lyfe for the shepe, and other shepe I haue, whiche are not of thys folde. Them also must I bynge, that they maye heare my voyce, and that ther maye be one flocke and one shepherde. * Therfore doth my father loue me, because, I put my lyfe from me, that I myght take it agayne. No man taketh it from me, but I put it awaye of my selfe. I haue power to put it from me, and haue power to take it agayne, Thys commaundement haue I receaued of my father. And there was a dyssencion agayne amonge the Jewes for these saynges, and many of them sayd. He hath the deuyl, and is mad: why beate ye hym? Other sayde, these are not the wordes of hym that hath the deuyl. Can the deuyl open the eyes of the blynde?

And it was at Ierusalem the feast of the dedication, and it was winter, and Iesus walked in Salomons porche. Then came the Jewes rounde about hym, and sayde vnto hym: How longe doste thou make vs doute? If thou be Christ, tell vs playnly. Iesus answered them: I tolde you and ye beleue not. The workes that I do in my fathers name, they beare witnes

on me. But ye beleue not, because ye are not of my shepe. As I sayde vnto you, my shepe heare my voyce, and I knowe them, and they folowe me, and I geue vnto them eternall lyfe, and they shal not perishe, nether shal any man plucke them out of my hande. My father whiche gaue them me, is greater then all and no man is able to take them oute of my fathers hande. And I and my father are one.

Then the Jewes againe toke by stones, to stone hym with all. Iesus answered them, many good workes haue I shewed you from my father, for whiche of them wyll ye stone me? The Jewes answered hym saying. For thy good workes sake we stone thee not: but for thy blasphemye, and because that thou beynge a man, makest thy selfe God. Iesus answered them. Is it not mynuten in your lawe. * I saye, ye are Goddes: If he called them Goddes vnto whom the word of God was spoken, and the scripture cannot be broken, saye ye then to hym, whom the father hath sanctified, and sent into the worlde, thou blasphemest, because I sayde I am the sonne of God? If I do not the workes of my father, beleue me not. But yf I do, then though ye beleue not me yet beleue the workes, that ye maye knowe and beleue that the father is in me, and I in hym.

Agayne they went aboute to take hym, but escaped oute of theyr handes, and went awaye agayne beyonde Iordā, into the place where John had baptysed, and ther abode. And many resorted vnto hym, and sayd. John dyd no myracle, but all thynges that John spake of thys man, are true. And many beleued on hym there.

Christ rayseth Lazarus from death The hye Priestes & Pharisees gathereth a councell agaynst hym, he gett hym oute of the waye.

The .x. Chapter. * A Certayne man was sycke, named Lazarus of Bethany the toun of Mary and her sister Martha. It was that Mary whiche anoynted Iesus with oylment and wyped hys fete with her herte, whose brother Lazarus was sycke. and hys sisters sent vnto hym sayinge. Lorde beholde he whom thou louest, is sycke. When Iesus heard this, he sayde, this infirmite is not unto

Id. ii.

Lazarus is deade.

John. Lazarus is rayled from death.

unto death, but for the laude of God, that the sonne of God myght be pray- sed by the reason of it. Jesus loued Martha and her syster and Lazarus. Then after he had herde that he was sycke, yet abode he two dayes styll in the same place where he was.

Then after that sayde he to his disciples, let vs go into Jewry againe. **A** his disciples sayde vnto hym, Mary- ster, the Jewes lately sought meanes to stone the: and wilt thou go thither agayne? Jesus answered, are there not twelue houres in the daye? It a man walke in the daye, he stoumbereth not, be- cause he seith the lyght of this worlde. But yf a man walke in the nyght, he stoumbereth, because there is no lyght in hym. This sayde he, and after that, he sayde vnto them, our frende Lazarus slepeth, but I go to wake hym oute of slepe. Then sayde his disciples, Lorde yf he slepe he wyll do well ynoughe. Howebeit Jesus spake of his death, but they thought that he had spoken of the naturall slepe. Then sayde Je- sus vnto them plainly, Lazarus is ded and I am glad for your sakes, that I was not there, because ye maye beleue. Neuer thelesse lette vs go vnto hym. Then sayde Thomas whiche is called Didymus, vnto the disciples, let vs also go, that we maye dye with hym. **E** Then wente Jesus, and founde that he had lyne in his graue foure dayes all redy. Bethanye was nye vnto Jerusa- lem, aboute fyften furlonges of, and many of the Jewes were come to Mar- tha and Mary to comforte them ouer theyr brother. Martha as sone as she hearde that Jesus was cominge, went and met hym, but Mary late styll in the house.

A Then sayde Martha vnto Jesus Lorde yf thou haddest bene here, my brother had not bene deed, but neuer thelesse, I knowe, that what so euer thou askest of of God, God wyll gyue it the. Jesus sayde vnto her, Thy bro- ther shall lyse agayne. Martha sayde vnto hym, I knowe that he shall lyse

I am there agayne in the resurrection at the laste resurrection, daye. Jesus sayde vnto her, **I** am the and lyse. **E**c. resurrection and the lyse, he that be- that is I leueth on me, ye thought he were deed. am the au- yet shall he lyue. And whoso euer ly- to, of resur- ueth and beleueth on me, shall neuer reccyon and dye, Beleuest thou this. She sayde vnto hym, ye Lorde, I beleue that thou

arte Chryste the sonne of God whiche chose that shulde come into the worlde. **A** And he beleue in as sone as he had so sayde, we wente me wyll I her waye, and called Mary her syster rayle by a secretly sayenge, The mayster is come the last daye and calleth for the. And he as sone as into lyse e- the herde that, arose quychely, and nerlastyngs came vnto hym. Jesus was not yet and chose come in to the towne, but was in the that at deed place where Martha met hym. The shall lyue by Jewes whiche were with her in the me, bycause house and comforted her, when they they beleued. same Mary, that we rose by hastily, in and wente out, folowed her, sayenge, She goeth vnto the graue, to wepe theare.

Then when Mary was come, where Jesus was and sawe hym, she fell downe at his fete, sayeng vnto hym Lorde yf thou haddest bene here, my brother had not bene deed. When Je- sus sawe her wepe, and the Jewes al- so wepe, whiche came with her, he gro- ned in the spere, and was troubled in hym selfe and sayde, Where haue you layed hym? They sayde vnto him, Lorde come and see. And Jesus wept. Then sayde the Jewes, Beholde howe he loued hym. And some of them sayde, coulde not he whiche opened the eyes of the blinde, haue made also, that this man shulde not haue dyed? Jesus a- gayne groined in hym selfe, and came to the graue, It was a caue and a stone layde on it.

And Jesus saide, take awaye the stone. Martha the syster of hym that was deed, sayde vnto hym, Lorde by this tyme he synkereth. For he hath bene deed foure dayes, Jesus sayde vnto her, Sayde I not vnto the, that yf thou dydest beleue, thou shuldest see the glory of God. Then they toke a- waye the stone from the place where the deed was layde. And Jesus lyfte by his eyes & sayde, Father I thanke the because thou hast heard me. I wot that thou hearest me alwayes, but be- cause of the people that stande by, I sayde it that they myght beleue, that thou hast sent me.

And when he thus had spoken, he cryed with a loude voyce. Lazarus come forth. And he that was deed, came forth, bounde hande and foote with graue bondes, and his face was bounde with a naphyn. Jesus sayde vnto them, lowse hym, and let hym go. Then many of the Jewes which came

Cayphas prophesye .

John . Mary anoynteth Christ. .li.

to Mary, & had sene the thyng which Jesus dyd, beleued on hym. & But some of them went theyr wayes to the Pharisees, and tolde them what Jesus had done.

¶ Then gathered the hye Priestes and the Pharisees a councell, and sayd what do we? This man doth many miracles. If we lett hym scape thus, all men wyll beleue on hym, and the Romayns shall come and take awaye our countre, and the people. And one of them named Cayphas, which was the hye Priest that same yere, sayde vnto them. Ye perceauue nothyng at all, nor yet consyder that it is expedient for vs that one man dye for the people, and not that all the people peryshe. This spake he not of hym selfe, but beyng the hye priest that same yere, he prophesied that Jesus shulde dye for the people, and not for the people only, but that he shulde gather to gether in one the chyldren of God whiche were scattered abrode. * From that daye forth they helde a councell to gether, for to put hym to deeth.

Mat. xxi. a
Mar. xiii. a

Mat. xxi. a
Mar. xiii. a
Luc. xxi. a

Jesus therfore walked no more openly amonge the Jewes, but wente his waye thence vnto a countre nye to a wyldernes, into a Cytie called Ephraim, and there haunted with his disciples. * And the Jewes easter was nye at hande, and many wente out of the countre by to Jerusalem befoze the easter to purifye them selues. Then sought they for Jesus, and spake beewens them selues as they stode in the temple, What thynke ye seynge he cometh not to the feast. The hye Priestes and Pharisees had gyuen a commaundement, that yf any man knewe where he were he shoulde shewe it, that they myght take hym.

¶ Mary anoynteth Christes fete. Judas murthereth, Christe excuseth he, and rydeth into Jerusalem.

¶ The. xii. Chapter. ¶

Mat. xxi. a
Mar. xiii. a
Luc. vii. f.

¶ And Jesus fyve dayes befoze Easter cam to bethany where Lazarus was, whiche was deed, & whom Jesus raysed from deeth. There they made hym a supper, and Martha serued, but Lazarus was one of them & sat at the table with hym. Then toke Mary a ponde of oynemente called Nardus, perfecte & peryouse and anoynted Jesus fete, and wypt his fete with her heer & the house was filled of

the sauer of the oynement. * Then Mat. xxi. a sayde one of hys Discyples, named Mar. xiii. a Judas Iscariot, Symons sonne, whiche afterwarde betrayed hym, why was not this oynment solde for the hundred pence, and gyuen to the poore? This sayd he, not that he cared for the poore, but because he was a thefe, and kept the bagge, and bare that whiche was gyuen. Then sayd Jesus, Let her alone, agaynst the daye of my buryng she kept it. The poore all wayes shall ye haue with you, but me shall ye not all wayes haue.

¶ Moche people of the Jewes had knowledge that he was there. And they came, not for Jesus sake onely, but that they myght se Lazarus also whom he raysed from deeth. The hye Priestes therfore held a councell that they myght put Lazarus to deeth also because for his sake many of Jewes went awaye, & beleued on Jesus.

* On the morowe, moche people that were come to the feast when they hearde that Jesus shulde come to Jerusalem, toke banches of palme trees and went and met hym, and cryed Hosanna, blessed is he that in the name of the Lorde, cometh kynge of Israel. And Jesus got a yonge asse and sate thereon, accordyng to that which was wyrtten, feare not daughter of Syon, beholde the kynge cometh sitting on an asses coltre. These thynges vnderstode not his disciples at the first, but when Jesus was glorified, then remembered they that soche thynges were wyrtten of hym, & that soche thynges they had done vnto hym. The people that was with him when he called Lazarus out of his graue, and raysed hym from deeth, bare recoorde. Therfore met him the people, because they hearde that he had done soche a myracle. The Pharisees therfore sayde amonge them selues perceauue ye howe we perceauye nothyng? Beholde & world goth awaye after hym.

¶ There were certayne Biskopes amonge them, that came to praye at the feast, the same came to Whilyp whiche was of Bethsaida a cite in Galile, & desyred hym sayinge, Syr we wolde sayne se Jesus. Whilyp came and tolde Andrew And agayne Andrew & Whilyp tolde Jesus Jesus. And Jesus answered them sayinge, the houre is come that the sonne of man must be glorified.

¶. liij. xxiij.

Lazarus is deade.

John. Lazarus is rayled from death.

unto death, but for the laude of God, that the sonne of God myght be pray- sed by the reason of it. Jesus loued Martha and her syster and Lazarus. Then after he had herde that he was sycke, yet abode he two dayes still in the same place where he was.

Then after that sayde he to his discyples, let vs go into Jewry againe. This discyples sayde vnto hym, Mary- ster, the Jewes lately sought meanes to stone the: and wilt thou go thither agayne? Jesus answered, are there not twelue houres in the daye? It a man walke in the daye, he stonbleth not, be- cause he seith the lyght of this worlde. But yf a man walke in the nyght, he stonbleth, because there is no lyght in hym. This sayde he, and after that, he sayde vnto them, our frende Lazarus slepeth, but I goo to wake hym oute of slepe. Then sayde his discyples, Lorde yf he slepe he wyll do well ynoughe. Howebeit Jesus spake of his death, but they thought that he had spoken of the naturall slepe. Then sayde Je- sus vnto them plainly, Lazarus is ded and I am glad for your sakes, that I was not there, because ye maye beleue neuer thelesse lette vs go vnto hym. Then sayde Thomas whiche is called Didymus, vnto the discyples, let vs also goa, that we maye dye with hym.

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Then sayde Martha vnto Jesus Lorde yf thou haddest bene here, my brother had not bene deed, but neuer thelesse, I knowe, that what so euer thou askest of of God, God wyll gyue it the. Jesus sayde vnto her, Thy bro- ther shall lyse agayne. Martha sayde vnto hym, I knowe that he shall lyse

I am there agayne in the resurreccyon at the laste surreccyon, daye. Jesus sayde vnto her, I am the and lyse. &c. resurreccyon and the lyse, he that be- that is I leueth on me, ye thought he were deed. am the aue: yet shall he lyue. And whoso euer ly- toy of resur- ueth and beleueth on me, shall neuer reccyon and dye, Beleueth thou this. She sayde vn- lyse, for to hym, ye Lorde, I beleue that thou

arte Christe the sonne of God whiche those that shulde come into the worlde. And to beleue in as sone as he had so sayde, we wente me wyll I her waye, and called Mary her syster rayle by a secretly sayenge, The mayster is come the last daye and calleth for the. And as sone as into lyse e- the herde that, arose quykely, and nerlastyng came vnto hym. Jesus was not yet and those come in to the towne, but was in the that at deed place wheate Martha met hym. The shall lyue by Jewes whiche were with her in the me, bycause house and comforted her, when they they beleued same Mary, that we rose by hastily, in and wente out, folowed her, sayenge, She goeth vnto the graue, to wepe theare.

Then when Mary was come, where Jesus was and sawe hym, she fell downe at his fete, sayeng vnto him Lorde yf thou haddest bene here, my brother had not bene deed. When Je- sus sawe her wepe, and the Jewes al- so wepe, whiche came with her, he gro- ned in the spere, and was troubled in hym selfe and sayde, Where haue you layed hym? They sayde vnto hym, Lorde come and see. And Jesus wept. Then sayde the Jewes, Beholde howe he loued hym. And some of them sayde, coulde not he whiche opened the eyes of the blinde, haue made also, that this man shulde not haue dyed? Jesus a- gayne goned in hym selfe, and came to the graue, It was a caue and a stone layde on it.

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And when he thus had spoken, he cryed with a loude voyce. Lazarus come forth. And he that was deed, came forth, bounde hande and foote with graue bondes, and his face was bounde with a naphyn. Jesus sayde vnto them, lowse hym, and let hym go. Then many of the Jewes which came to

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Jesus dyd, beleued on hym. & But
some of them went theyr wayes to the
Wharyfles, and tolde them what Jesus
had done.

Then gathered the hye Priestes
and the Wharyfles a counsell, and sayd
what do we? This man doth many mi-
racles. If we lett hym scape thus, all
men wyll beleue on hym, and the Ro-
mayns Mall come and take awaye our
countre, and the people. And one of
them named Cayphas, which was the
hye Priest that same yere, sayde vnto
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ed that Jesus shulde dye for the peo-
ple, and not for the people only, but
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chylidren of God which were scatte-
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Mat. xxi. a
Mar. xiii. a

Jesus therfore walked no more
openly amonge the Jewes, but wento
his way thence vnto a countre nye to
a wyldernes, into a Cytie called E-
phraim, and there haunted with his
disciples. * And the Jewes easter was
nye at hande, and many wente out of
the countre by to Jerusalem befoze
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twene them selues as they stode in the
temple, What thynke ye seynge he co-
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and Wharyfles had gyuen a comaun-
dement, that yf any man knewe where
he were he shoulde shewe it, that they
myght take hym. &

Mat. xxi. a
Mar. xiii. a
Luc. xxi. a

Mary anoynteth Christes fete. Ju-
das murthereth, Christus excuseth he,
and rydeth into Jerusalem.

The. xi. Chapitre.

And Jesus fyve dayes befoze
easter cam to bethany where La-
zarus was, which was deed, & whom
Jesus raysted from deeth. There they
made hym a supper, and Martha ser-
ued, but Lazarus was one of them &
sate at the table with hym. Then toke
Mary a pounde of oynement called
Nardus, perfecte & peryouse and a-
noynted Jesus fete, and wypt his fete
with her heer & the house was filled of

Mat. xxi. a
Mar. xiii. a
Luc. vii. f.

the sauer of the oynement. * Then
sayde one of his Discyples, named
Judas Iscaryoth, Symons sonne,
whiche afterwarde betrayed hym, why
was not this oynment solde for the
hundred pence, and gyuen to the
poore? This sayd he, not that he cared for the
poore, but because he was a thefe, and
kept the bagge, and bare that which
was gyuen. Then sayd Jesus, Let he
alone, agaynst the daye of my buryng
he kept it. The poore all wayes Mall
ye haue with you, but me Mall ye not
all wayes haue.

Moche people of the Jewes had
knowledge that he was there. And
they came, not for Jesus sake onely,
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Priest therfore held a counsell that
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* On the morowe, moche people
that were come to the feast when they
hearde that Jesus shulde come to Je-
rusale, toke bchaunches of palme trees
and went and met hym, and cryed Ho-
sanna, blessed is he that in the name of
the Lorde, cometh kynge of Israel.
And Jesus got a yonge asse and sate
theron, accordyng to that which was
wrytten, feare not daughter of Syon,
beholde the kynge cometh lytting on
an asses coltre. These thynges vnder-
stode not his disciples at the first, but
when Jesus was glorified, then reme-
mbered they that soche thynges were wryt-
ten of hym, & that soche thynges they
had done vnto hym. The people that
was with him when he called Lazarus
out of his graue, and raysted hym from
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the people, because they hearde that he
had done soche a myracle. The Wha-
rises therfore sayde amonge them sel-
ues perceauce ye howe we preuaile no-
thyng? Beholde & world goth awaye
after hym.

There were certayne Scribes a-
monge them, that came to praye at the
feast, the same came to Philyp which
was of Bethsaida a citie in Galile, &
desyred hym sayinge, Syr we wolde
sayne se Jesus. Philip came and tolde
Andrew And agayne Andrew & Phi-
lyp tolde Jesus Jesus. And Jesus an-
swered them sayinge, the houre is co-
me that the sonne of man must be glo-
rified.

Christ declareth his death. John. Christ walsmeth his disciples fete.

risped. **¶** Verely berely I saye vnto spache of hym. Neuerthelesse as you excepte the wheate cometh fall into the grounde and dye, it byderth alone. If it dye it byngeth forth moche frute. He that loueth his lyfe shall destroye it, and he that hateth his lyfe in this world, shall kepe it vnto lyfe eternall. **¶** If any man minyster vnto me, let hym be that can be folowe me, and where I am there shall content to also my minyster be. And yf any man loseth his tē, minister vnto me, hym wyll my father paye all lyfe i hoours. **¶** Some is my soule troubled, and for Christes sake I saye: Father deliuer vs from this houre, but therfore came I vnto this houre. Father glorifye thy name. Then came there a voyce from heauen, I haue glorified it, and wyll glorifye it agayne. Then sayde the people that stode by and hearde, it thoundeth. Other sayde an angell spache to hym. Jesus answered and sayd, this voyce cam, not because of me, but for youre sakes.

Mat. viii.
Luce. ix.

¶ Nowe is the iudgement of this world, now shall the Prynce of this world be cast oute, And I, yf I were lyfte by from the earth, wyll drawe all men vnto me. This sayde Jesus, syngyng what death he shuld dye. The people answered hym. We haue heard out of the lawe that Christ abyderth euer, and howe sayest thou then that the sonne of man must be lyfte by: who is that sonne of man? Then Jesus sayde vnto them, yet a lytell whyle is I lyght with you. Walke whyll you haue lyght lest the darknes come on you. He that walketh in the darcke, wotterth not whither he goeth. Whyl ye haue light beleue on the lyght, that ye may be the chyldren of the lyght.

¶ These thynges spache Jesus and departed, and hyd him selfe from them. And though he had done so many myracles befor them, yet beleued not they on hym, that the sayeng of Esayas the prophet myght be fulfilled, that he

Isa. liii. a. spache. **¶** Lorde who shall beleue our sayenges. And to whom is the arme of the lord opened? Therfore could they not beleue, because that Esayas sayth agayn, he hath blynded theyr eyes and hath hardened theyr hartes, that they

shulde not see with theyr eyes, and vnderstande with theyr hartes, and shulde be conuerted, and I shulde heale them. Soche thynges sayde Esayas, when he sawe bys gloype, and now, but thou shalt knowe hereafter, **¶** Peter

Neuerthelesse as monge the chiefe Rulers many beleued on hym. But because of the pharisees they wolde not be a knowen of it, lest they shulde be excommuniat. For they loued the prayse that is geuen of men, more then the prayse that cometh of God.

And Jesus cryed and sayde, he that beleueth on me, beleueth not on me but on him that sent me. And he that seith me seith hym that sent me. **¶** I am come a lyght into the world, that whosoever beleueth on me, shuld not bide in darknes. And if any man heare my wordes and beleue not, I iudge hym not. For I came not to iudge the world, but to saue the world. He that refuseth me & receaueth not my word, hath one that iudgeth hym. The wordes that I haue spoken of my selfe, but father which sent me, he gaue me a commaundement what I shulde saye, and what I shulde speake. And I knowe that this commaundement is lyfe euerlastyng. What so euer I speake therfore, euen as the father bade me, so I speake.

¶ Christe walsmeth the disciples fete telleth theym of Judas the traytour, and commaundeth theym earnestly to loue one an other.

The. xiii. Chapitre.

BEfore the feast of easter when Jesus knewe that his houre was come that he shuld departe out of this world vnto the father. When he loued his which were in the world vnto the end he loued them. And when supper was ended, after that the deuyl had put in the herte of Judas Iscariot Simons sone to betray hym, Jesus knowinge that the father had gyuen all thynges in to his handes, & that he was come from God, and went to God, he rose from supper, and laide asyde his upper garmentes, and toke a towell & girde hym selfe. After that, he powred water in to a balyne, and began to washe to washe the disciples fete, and for to wype the towell, wherewith he theyr fete, to declare

¶ Begynne
began to washe to washe
the walsmeth
theyr fete,
to declare
to declare
Peter

Christ is betrayed

John.

God is glorified by Christ. lii.

And thus Peter sayde vnto hym, thou shalt e
ther to tea- not walke my fete, whyll the worlde
che by thyg standeth. Iesus answered hym, yf I
will thinz I walke the not thou shalt haue no parte
hys myni- with me. Symon Peter sayde vnto
stracio was hym. Lorde not my fete only, but al-
to pur B so my handes and my heed. Iesus sayd
ge & wal- to hym, he that is washed, nedeth not
the awaye & saue to walke his fete, and is cleane
fith of sin- uery whyt. And ye are cleane, but not
ne, which is all. For he knewe hys betrayer. Ther-
done by the foze sayde he, ye are not all cleane.

Medynge of After he had washed theyr fete,
hys bloude: and receaued his clothes, and was set
for & bloude downe agayn, he sayde vnto them, wor-
of Christe ye what I haue done to you? Ye call
sprinkled in me: mayster and Lorde, and ye say well
to our hert; for so am I. Yf I then pour Lorde and
by the wor- Master haue washed your fete, ye also
de of hys ought to walke one on others fete. For
Gospel, and I haue giuen you an ensample, that ye
receaued by shulde do as I haue done to you. &
sayth, clen- Werely werely I saye vnto you, the let-
seth vs fro nauunt is not greater than his mayster
all synne. nether the messenger greater then he
that sent hym.

If ye vnderstande these thyn-
ges, happy are ye yf ye do them. I
speake not of you all, I knowe whome
I haue chosyn. But that the scripiture
be fulfilled, he that eateth bread with
me, hath lyft by his heale agaynst me.

C Nowe tell I you before it come to pas-
* To lift by ye myght beleue that I am he. Werely
his heale, is, werely I saye vnto you. He that re-
to oppresse ceaueth whom so euer I sende, recea-
by violence: ueth me. And he that receaueth me,
for who ye receaueth hym that sent me.

shulde or When Iesus had thus sayde, he
trippe with was troubled in the sprete, and testify-
f heale, hym ed sayenge, Werely werely I saye vnto
do ye bitter: you, the one of you shall betraye me.
by our thyo And then the Dysciples looked one on
we. au other doubtyng of whom he spake
There was one of his dysciples, which
lened on Iesus bolome, whome Iesus
loued.

To hym beckened Symon Peter
that he shulde aske who it was of
whom he spake. He then as he leaned
on Iesus brest, sayde vnto hym, Lorde
who is it? Iesus answered, he it is to
whome I geue a soppe, when I haue
dypt it. And he wet a soppe, and gaue

it to Judas Iscariot Symons sone.

* After the And after the soppe * Sathan entred
soppe Sata into hym. Then sayde Iesus vnto hym
entred &c. that thou doest, do quykely. That
thou wasen wyth no man at the table, for what en-

tente he spake vnto hym. Some of tred into h
them thought, because Judas had the before as
bagge that Iesus had, sayde vnto hym this Enan-
bye those thynges that we haue neded gelus affy-
of agaynst the feaste, or that he meth in the
shulde geue some thyng vnto the beginnig of
poore.

thys Chap-
Aftone then as he had receaued the ter, But no
soppe, he went immediatly out. And we bega he
it was night, when he was gone out. more to en-
Iesus sayde, nowe is the sonne of man foze his
glorified. And God is glorified by strenghte, &
hym. If God be glorified by hym, God more opely
shall also glorify hym in hym selfe, & ta shew him
shall strayght waye glorify hym. selfe. In

Deare chyldren, yet a lytel whyle lyke maner
am I with you. Ye shall seke me, and as I Apost:
as I sayde vnto the Jewes, whyther I had the is-
go, whyther can ye not come. Also to ly ghost be-
you, saye I now. A new commande: foze Chri-
ment gyue I vnto you, that ye loue to the resur-
gether, as I haue loued you, that euē cyon, when
lo ye loue one another. By this shall they bele-
all men knowe that ye are my lile ued in hym,
ciples yf ye shall haue loue one to a: when they
other. confessed

Simō Peter sayd vnto hym, Lorde hym to be &
whyther goest thou? Iesus answered sone of god
hym, whyther I go thou canst not fo- &c. But
lowe me now, but thou shalt folowe then enydet
me afterwarde. & ly receaued

Peter sayde vnto hym, L O R D E hym when
why cannot I folowe the nowe? I Christ was
myll gyue my lyfe for thy sake? ascended.
Iesus answered hym wylt thou gyue Act. ii. a.
thy lyfe for my sake? Werely, be-
rely I saye vnto the, the corke shall not
croue, tyll thou haue denyed me
thryse.

C The armeth hys Dysciples with,
consolacyon agaynst trouble,
and promyleth them the
holy ghost, the spi-
rite of com-
forte.

C The. xliij. Chapter. & B

And he sayde vnto his disciples,
let not youre hertes be troubled.
Beleue in God, and beleue in me. In
my fathers house are many mansions.
If it were not so, I wolde haue tolde
you. I go to prepare a place for you.
And yf I go for to prepare a place for
you I wyl come agayne, and receaue
you enen vnto my selfe that where I
am, there maye ye be also. And
whyther I go ye knowe, and the waye
ye knowe.

Thomas

Thomas desired to know father John

Christ is the true vyne.

Thomas sayde vnto hym: Lord we knowe not whether thou goest. Al so howe is it possible for vs to knowe the waye? Iesus sayd vnto hym: I am the way, the truerth and the lyfe. And no man cometh vnto the father, but by me. If ye had knowen me, ye had knowen my father also. And now ye knowe hym, and haue sene hym.

Whilyp sayde vnto hym, Loyde shew vs the father, and it sufficeth vs. Iesus sayde vnto hym, haue I bene so longe tyme with you, & yett haue thou not knowen me? Whilyp, he that hath sene me, hath sene the father. And howe sayest thou then, shew vs the father?

Beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doeth the wordes. Beleue me that I am in the father, and the father in me. At the leest beleue me for the very wordes sake.

Werely, verely I saye vnto you, he that beleueth on me, the wordes that I do, the same shall he do, & greater wordes then these shall he do, because I go vnto my father. And whatsoeuer ye aske in my name, that will I do, &

that the father myght be glorified by the ther myght sonne. If ye shall aske any thyng in the glorified my name, I will do it. If ye loeue me, kepe my commaundementes, & ther is glorye: I will praye the father, and he shall geue you another comforter, that he sonne, when may byd with you euer, which is the wyndow of truth whō he world cā not regeat: gent ceauē, because he world seeth hym not tynches & nether knoweth hym. But ye knowe he gaue his hym. For he dwelleth with you, & shall sonne for vs be in you. I will not leaue you con- to saue vs. forlesse, but will come to you.

which is Yet a lytell whyle and the world of spete. C seeth me no moare, but ye shall se me. of truerth, For I lyue and ye shall lyue, That day he is called shall ye know that I am in my father, the spete of and you in me, and I in you.

truerth, not He that hath my commaundement onely becau tes and keperth them, the same is he that is he is true loueth me. And he that loueth me but because shall be loued of my father, and I will he maketh lyue hym, and will merue myne awne men in to selfe to him. Judas sayd vnto hym (not whō he en- Judas Iscariot) Loyde what is the truerth true, cause that thou wilt shewe thy selfe whers as al vnto vs, and not vnto the world? Je- that they do say answered and sayd vnto hym, ye a

man loue me & wyl kepe my sayings,

my father also will loue hym, and we without the will come vnto hym, and will dwelle with hym. He that loueth me not, he peth not my sayings. And the wordes which ye heare, are not myne, but the fathers which sent me.

This haue I spoken vnto you beyng ge yet present with you. But that con- forter which is the holy goost (whom my father will sende in my name) he shall teache you all thynges, and byng ge all thynges to your remembraunce whatsoeuer I haue tolde you.

Peace I leue with you, my peace I geue vnto you. Not as the world geueth, geue I vnto you. Let not your hertes be greued, nether feare ye. Ye haue hearde how I sayde vnto you, I go and come agayne vnto you. If ye loued me, ye wolde verely reioyce, be- cause I sayd I go vnto the father. For the father is greater then I. And now haue I shewed you, before it come that when it is come to passe, ye myght beleue. Here after will I not talke many wordes vnto you. For the ruler of this world cometh, and hath nought in me. But that the world maye knowe that I loue the father, therfore as the father gaue me commaundement, euen so do I. Kysse let vs go hence.

The true vyne, the husbandman and the braunches. A doctrine of loue and a swete conforthe agaynst persecution.

The .xv. Chapter.

I Am the true vyne, and my father is an husbandman. euery braunche that beareth not frute in me, he will take awaye. And euery braunche that beareth frute, wil he pource, that it maye bynge moare frute. Nowe are ye cleane thorow the wordes which I haue spoken vnto you. Vyde in me, & let me vyde in you. As the braunches can not beare frute of it selfe, except it vyde in the vyne, no moare can ye except ye abyde in me. I am the vyne, and ye are the braunches. He that abiderth in me, and I in hym, the same byngeth forth moche frute. For without me ye do nothyng. If a man vyde not in me, he is caste forthe as a braunche, and is wyddereth, and men gather it and cast into the fyre, and it burneth. If ye vyde in me and my wordes al so vyde in you, aske what ye will, and it shall be done to you. wherein is my fa- ther glorified, & ye beare moche frute, i. John iii. and

and be made my disciples. As the father hath loued me, euen so haue I loued you. Continue in my loue. If ye shall kepe my commaundementes, ye shall abyde in my loue, euen as I haue kept my fathers commaundementes, and abyde in his loue. These thynges haue I spoken vnto you, and that my

To kepe ioye myght remaine in you, and that the lawe ma your ioye myght be full.

kerth vs cōti * This is my commaundemēt, new in y^e lo: that ye loue to gether as I haue loued me & fauour you. Greater loue thē this hath no mā of Chyist thē y^e a mā bestow hys lyfe for his fren

phē. b. a. des. Ye are my frend, yf ye do whatsoeuer I comaūde you. Hence forth call I you not seruautes, for the seruaunt knoweth not what his lord doeth.

But you haue I called frendes, for all thynges that I haue hearde of my father I haue opened to you.

Ye haue not chosen me, but I haue chosen you and ordeyneth, that ye goo and byynge forth frute, and that your frute remaine, & whatsoeuer ye shall aske of the father in my name, he shall gyue it you.

* This commaunde I you, that ye loue to gether. If the worlde hate you, ye knowe that he hated me before he hated you. If ye were of the worlde, & worlde wolde loue his awne. Howe be it because ye are not of the worlde, but I haue chosen you oute of the worlde, therfore hateth you the worlde. Remēber the sayinge that I sayde vnto you, the seruaunt is not greater then the Lord.

Math. x. c. * If they haue persecuted me, so will they persecute you. If they haue kept my sayinges, so will they kepe youre.

But all these thynges will they do vnto you for my names sake, because they haue not knowē hym that sent me. If I had not come & spoken vnto them they shulde not haue had synne, but now haue they nothyngeto clocke they synne with all. He that hateth me, hateth my father. If I had not done workes amonge them whiche none other mā dyd, they had not had synne. But now haue they sene and yet haue hated bothe me and my father, euen that the saying myght be fulfilled y^e is wyrtten in they^e lawe, they hated me without a cause.

* But when the conforter is come, whom I will sende vnto you from the father, whiche is the spere of truthe,

whiche procedeeth of the father, he shall testifie of me. And ye shall beare * wytnes, also, because ye haue bene with me from the begynnyng.

*** Where as I f. xv. Cha. of John**

A Consolacyon agaynst trouble. Prayers are herde thowoe Chyist.

Chyist sayth & he recea- uerth no wyf A nesse of

C The. xvj. Chapter.

These thynges haue I sayde vnto you, because ye shulde not be to be offended. They shall excommunicat stande & for you, ye the tyme shall come that who: hys awne soener killeth you, will thynke that parte he nee he doth god seruyce. And suche thing? ded non, but will they do vnto you, because they for our cause haue not knowē the father neither yet se, it was ex- me. But these thynges haue I tolde pedyent that you, that when that houre is come, ye his dyscyp? I myght remēber then, that I tolde you shulde testif- so. * These thynges sayde I not vnto y^e hys you at the begynnyng because I was truthe vnto present with you.

* But nowe I go my waye to hym for he saith he that sent me, and none of you asketh ye shal beare me, whyther goest thou? But because wytnes of I haue sayde suche thynges vnto you, me also.

your hertes are full of sorowe. Neuerthelesse I tell you the truthe, it is expedient for you that I go awaye. For yf I go not awaye, that comforter will not come vnto you. And when he is come, he will rebuke the worlde of synne, and of ryghtewesnes, and of iudge- ment. * Of synne, because they beleue beleue not not on me, of ryghtewesnes, because I on me, Wn go to my father, and ye shall seme no beleue is y^e moare, of iudgement, because the chiefe synne y^e cō: ruler of this worlde, is iudged all dempnerth & ready. I haue yet many thynges to sayde vnto you, but ye cannot beare the the worlde awaye nowe. Howe be it when he is vnderstande come (I meane the spere of truthe) he C & wyf- will leade you into all truthe. He shall kyd, repued not speake of hym selfe, but whatso: & vn sayth euer he shal heare, that shal he speake, ful and not & he will shewe you thynges to come. all f creatu

He shall glorifye me, for he shall res & be in y^e receaue of myne and shall shewe vnto worlde, and you. All thynges that my father hath sayth is the are myne. Therfore sayde I vnto ryghtewesnes you, that he shall take of myne & shewe of beleuers, vnto you.

Thys thyn-

* After a whyle ye shall not se ge because me, & againe after a whyle ye shal se me, & worlde, & for I go to the father. Then sayde naturall rea- some of hys dyscyples betwene them son wyl not selues, what is this that he sayth vnto knowe, but vs, after a whyle ye shall not se me, wyl be all

Q and

Aske in Christes name.

John.

Christ prayeth.

sted & and agayne after a whyle ye shall see
sawed me, and that I go vnto the father.
by thes am They sayde therfore, What is this
ne worches that he sayeth after a whyle? We can
is such it, not tell what he sayeth. Iesus per-
wherof the ceaued that they wolde aske hym, and
holy gooste sayde vnto them, This is it that ye
shall rebuke enuyse of betwene your selues, that
the world & I sayde after a whyle, ye shall not see
me that it me, and agayne after a whyle, ye shall
shal be iustly see me. Werely verely I saye vnto you,
condempned. ye shall wepe, and lamente, and the
world shall reioyse. Ye shall sorow but
your sorow shall be turned vnto ioye

A woman when she trauayleth,
hath sorowe, because her houre is come
but allone as she is deliuered of the
chylde, she remembreth no moore the
anguyse, for ioye that a man is borne
in to the worlde. And ye now are in
sorowe, but I wyll se you agayne, and
your hertes shall reioyse, and your ioye
shall no man take from you.

And in that daye shall ye aske me no
questyon. Werely verely I saye
vnto you, what so euer ye shall aske
the father in my name, he wyll gyue
it you. Hereto ye haue aske and no
thyng in my name.

Mat. vii. a.
Luk. xi. d.
Ioc. i. a.

And ye shall receaue it, for your ioye maye beful.
These thynges haue I spoken
vnto you in prouerbes. The tyme nyl
come, when I shall no moore speake vnto
you in prouerbes, but I shall cleue
you playnly from my father. At that
daye shall ye aske in myne name. And
I say not vnto you that I wyll speake
vnto my father for you. For the fa-
ther hym selfe loneth you, because ye
haue loued me, and haue beleued that
I cam out from god. I went out from
my father, and into the worlde & I leue the
worlde agayne, and go vnto my father.

This dyscyples sayde vnto hym,
lo now, speakest thou playnly, and
thou blest no prouerbe. Nowe knowe
we that thou vnderstandest all thynges,
& needest not that any man shoulde
aske the any question. Therfore beleue
we that thou camest from god.
Iesus answered them, Nowe ye do
beleue. Beholde the houre draweth
nye, and is all ready come, that ye shall
be scattered euery man by his wayes, and
shall leaue me alone. And yet am I not
alone. For the father is with me.

Mat. xxi. c.
Mat. xiii. c.

These wordes haue I spoken vnto
you, that in me ye might haue peas
for in the worlde shall ye haue tribu-

lacion, but be of good cheare, I haue
ouercome the worlde.

The most harty and louynge prayer
of Christ vnto his father, for all suche
as receaue the truth.

The. xvi. Chapitre.

THESE wordes spake Iesus
and lyfte by his eyes to heauen,
and sayde father the houre is come,
glorifye the sonne, that thy sonne maye
glorifye the, as thou hast gyuen hym
power ouer all fleshe, that he shoulde
geue eternall lyfe to as many as thou
hast gyuen hym. This is lyfe eter-
nall, that they myght knowe the that
only very God, and whom thou hast
sent Iesus Christ.

I haue glorified the on the earth.
I haue fynished the worke which thou
gauest me to do. And nowe glorifye
me thou father with thyne owne selfe,
with the glory, whiche I had with the
per the worlde was, I haue declared thy
name vnto the men, whiche thou clared thy
gauest me oute of the worlde. Thyne name ec.
they were and thou gauest them me, that is thy
and they kept thy saynges. Now they fame t: y re
knowe that all thynges whatsoeuer I nowne and
hast geuen me, are of the. For I haue glorie, & I
geuen vnto them the wordes whiche I art met
gauest me, & they haue receaued them, ciffull, forge
& knowe surely that I cam out fro: nest synnes
& do beleue that thou dyddst send me. for my sake
I praye for them, and praye not arte good &
for the worlde, but for theym whiche ryghtwelle.
thou hast gyuen me, for they are thine & I praye
And all myne are thine, and thine are for them, I
myne, and I am glorified in them. praye not
And nowe am I no more in the worlde for I world
but they are in the worlde, and come I is for I
vnto the.

Wholy chosen pray
father kepe in thyne owne name, the I but not for
whiche thou hast gyuen me, that they the wicked,
maye be one, as we are. Whyll I frowarde, &
was with them in the worlde, I kept unbeluers,
them in thy name. Those that thou
gauest me, haue I kepte, and none of
them is lost, but that lost chylde, that
the Scripture myght be fulfilled.

Nowe come I to the, and these
wordes spake, I in the worlde, that
they might haue my ioye full in them.
I haue geuen them thy wordes, and
the worlde hath hated them, because
they are not of the worlde, euen as I
am not of the worlde. I desyre not
that thou shouldest take them oute of
the worlde, but that thou kepe them
from euill. They are not of the worlde

Christ prayeth.

John.

Christ is betrayed.

as I am not of the worlde. Sanctifye them with thy trueth. Thy sayinge is trueth. As thou dydest sende me in to the worlde, euen so haue I sente them in to the worlde, and for they sake I sanctifye I my selfe, & they also myght be sanctifyed thow & trueth.

I praye not for them alone, but for them also, whiche shall beleue on me, thow & they praye, that they all maye be one, as thou Father arte in me, and I in the, that they may be also one in vs, that the worlde may beleue that thou hast sente me. And that glory & thou gauest me, I haue giuen them, that they maye be one, as we are one, I in them, and thou in me, that they may be made perfecte in one and that the worlde maye knowe that thou hast sente me, and hast loued them as thou hast loued me.

D Father, I wyl that they whiche thou hast giuen me, be with me where I am, & they maye see my glory whiche thou hast giuen me. For thou louedest me before the makinge of the worlde.

Math. x. d.
Luk. x. d.

* O ryghteous Father, the very worlde hath not knowen the, but I haue knowne the, & these haue knowne that thou hast sente me. And I haue declared vnto them thy name, and wyl declare it, that & loue wherewith thou hast loued me, be in them, and that I be in them. **B**

C Christ is betrayed. The wordes of his mouth smyte the Offycers to the grounde. Peter smyteth of Malchus eare. Jesus is brought before Anna, Cayphas, and Iudas late.

C The. xliii. Chapitre. **X**

A **U** **W** **H** **E** **N** Jesus had spoken these wordes, he went forth with his disciples ouer & broke Cedron, where was a garden, in to the whiche he entered with his disciples. Judas also whiche betrayed hym, knew the place for Jesus of tymes resorted thither with his disciples. Judas then after he had receaued a bonde of men, and mynsters of the hye Priestes, & Phariseys, came thither with lanterns, and fyrbrandes, and weapons. Then Jesus knowinge all thynges & shulde come on hym, wente forth, and sayde vnto them, whome seke ye? They answered hym, Jesus of Nazareth. Je-

sus sayde vnto them, I am he, & Judas also whiche betrayed hym, stode with them. But as sone as he had sayde vnto them, I am he, they wente backe wardes, and fell to the grounde. And he asked them agayne, whome seke ye? They sayde Jesus of Nazareth, Jesus answered, I sayde vnto you, I am he. If ye seke me, let these go thei waye. That the sayeng myght be fulfilled whiche he spake, of them whiche thou gauest me, haue I not lost one.

Simon Peter had a swearde, & drew it, and smote the hye Priestes seruant, and cut of hye ryght eare. The seruantes name was Malchus. The sayde Jesus vnto Peter, put by the swearde in to the sheath, shall I not drynke of the cup, whiche my father hath giuen me. Then the company & the Capytayne, and Mynsters of the Jewes toke Jesus, and bounde hym, and led hym awaye vnto Anna wyf, for he was fatherelaw vnto Cayphas whiche was the hye Priest that same yere. Cayphas was he that gaue counsell to the Jewes, that it was expediente, & one man shuld dye for & people.

* And Simon Peter folowed Jesus, and an other discypple, that discypple was knowne of the hye Priest, and went in with Jesus in to the pallys of the hye Priest. But Peter stode at the doore without. Then went out & other discypple, whiche was knowne vnto the hye Priest, and spake to the damsell that kept the doore, & brought in Peter. Then sayde the damsell that kept the doore, vnto Peter, Arte not thou one of this mannes Discyples? He sayde, I am not. The seruantes and the Mynsters stode theare, and had made a fyre of coles, for it was colde, and they warmed them selues. Peter also stode amonge them, and warmed hym selfe.

* The hye Priest asked Jesus of his Discyples, and of his doctryne. Jesus answered hym, I spake openly in the worlde. I euer taught in the Synagoge, and in the Temple whither all the Jewes resorted, and in secret haue I sayde nothyng. Why askest thou me? Aske them whiche hearde me, what I saide vnto them. Beholde they can tell what I sayde. When he had thus spoken, one of the Mynsters whiche stode by, smote Jesus on the face, sayeng answerest thou & hye Priest

Q. ii.

for

Mat. xxi. d.
Mar. xiii. d.
Luk. xxi. d.

Mat. xxi. f.
Mar. xiii. f.
Luk. xxi. f.

Mar. xiii. f.
Luk. xxi. f.

The passyoun.

John.

Christ is crucified.

So: Jesus answered hym. If I haue euell spoken, beare witness of the euill. If I haue well spoken, why smyttest thou me. And Amans sent hym bounde vnto Cayphas the hie pceeste.

Simon Peter stode and warmed hym selfe. And they sayde vnto hym, arte not thou also one of his disciples? He denied it, and sayde, I am not. One of the seruantes of the hie pceestes (his cousin whose eare Peter smote of) sayde vnto hym, dyd not I se the in the garden with him? Peter denied againe and immediatly the cocke cewe. *

Mat. xxvii. a Then led they Jesus from Cayphas
Mark. xv. a. in to the hall of Judgement. It was
Luc. xlviii. a in the morninge, and they them selues

went not into the iudgement hall, lest they shulde be defyled, but that they might eate the paschall lambe. Pylate then went oute vnto them and sayde, what accusacyon bynge you agaynst this man? They answered and sayde vnto hym, If he were not an euell doer we wolde not haue delyuered hym vnto the. Then sayde Pylate vnto them,

* That the wordes of Jesus myght be fulfilled. &c. he had sayd he spake signyfycinge what deeth he shuld dye.

Then Pylate entred into the iudgement hall agayne, and called Jesus, and sayde vnto hym, art thou the kyng of the Jewes? Jesus answered, sayst thou? Pylate geue that of thy selfe, or dyd other tell it vnto me? Pylate answered, Am I a Jewe? Thyne owne nacion and hie pceestes haue delyuered the vnto me. For I perforce. What hast thou done? Jesus answered, my kyngdome is not of this worlde. If my kyngdome were of this worlde, the wold my mynstres suerly fyght, & I shuld not be delyuered to the Jewes of this worlde but now is my kyngdome not from hence. Pylate sayde vnto hym, Arte thou a kyngdom is kyng then? Jesus answered, thou sayst not a. That I am a kyng. For this cause was I brought hie, and for this cause came I into the worlde, that I shulde beare wytnesse in the trueth. And all that are of the trueth heare my voyce. Pylate sayde vnto hym, what thyng is trueth? And when he had sayde that, he went subduynge them, I fynde in hym no cause at all. Ye haue a custome that I shulde

delyuer one louse at Easter. Wyl ye doe is spual that I louse vnto you the kyng of the which is Jewes? Then cryed they all agayne herres of sayenge, Not hym but Barrabas, that faithfull was a robber.

Christ is crucified, he comyngeth sword, but his mother vnto John, headeth his by gospel. bloude, and is buried.

The xix. Chapitre.

Then Pylate toke Jesus and scourged him. And the Sowdys wounde a crowne of thornes, & put it on his heed. And they dyd on hym a purple garment, & sayde, hallo kyng of the Jewes, and they smote hym on the face. Pylate went forth agayne, and sayde vnto them, beholde I bynge hym forth to you, & ye maye knowe, that I fynde no faulte in hym. Then came Jesus forth wearynge a crowne of thorne, and a robe of purple. And Pylate sayde vnto them, beholde the man. When the hie pceestes and ministers sawe hym, they cried sayeng crucifye hym, crucifye hym, Pylate sayde vnto them. Take ye hym & crucifye hym, for I fynde no cause in hym. The Jewes answered hym. We haue a lawe, & by our lawe he ought to dye because he made hym selfe the sone of God. When Pylate heard that sayeng he was the more afraide, and went agayne into the iudgement hall, & sayd vnto Jesus, whence arte thou? But Jesus gaue hym none answer. Then sayde Pylate vnto hym. Speakest thou not vnto me? Knowest thou not that I haue power to crucifye the, & haue power to loose the? Jesus answered, Thou couldest haue no power at all agaynst me, excepte it were geuen the from aboue. Therefore he that delyuered me vnto the, is more in syn. And from thence forth sought Pylate meannes to loose hym, but the Jewes cryed sayenge, yf thou let hym go, thou arte not Celsars frende. For who soeuer makerh hym selfe a kyng, is agaynst Celsar.

When Pylate hearde that sayeng he brought Jesus forth, and sat downe to geue sentence, in a place called the pauemente, but in the hebreue tonge, Sabatha. It was the Saboth euen, whiche falleth in the Easter feast, and aboute the fyrte houre. And he sayde vnto the Jewes, beholde your kyng. They cryed awaye with hym, awaye hym, crucifye hym. Pylate sayde vnto

Mat. xxvii. a
Mark. xv. b

Mat. xxvii. a
Mark. xv. a
Luc. xxiii. b

Mat. xxvii. b
Mark. xv. c
Luc. xxiii. c

Christ is crucified.

John.

Christ is risen.

them, shall I crucifye your kynge? The hye p[re]estes answered, we haue no kynge but Cesar. * Then deliuered he hym vnto them, to be crucified.

And they toke Iesus and lad him awaye. And he bare his crosse, & wente forth into a place called a place of ded mens sculles, whiche is named in he- bryue, Golgotha. Where they crucified hym, & two other with hym, on eyther syde one, and Iesus in the myddes. And p[re]late wrote his tittle, and put it on the crosse. The wyting was, Iesus of Nazareth kynge of the Jewes. This tittle reed many of the Jewes. For the place where Iesus was crucified, was nye vnto the Citty. And it was wyrt- ten in hebrue, greke, & Laryn. Then sayde the hye p[re]estes of the Jewes to p[re]late, wyte not kynge of the Jewes but that he sayde, I am kynge of the Jewes. p[re]late answered, what I haue wyrtten, that haue I wyrtten.

Then the soudyers, when they had cru- cified Iesus, toke his garmentes and made foure partes, to euerye soudyer a parte, & also his coote, The coote was without seme, wrought vpon the shoul- der out. And they sayd one to an other. Let vs not deuide it, but cast lotes who shal haue it. That the Scripture myght be fulfilled whiche sayth. * They depar- ted my rayment amonge them, and on my coote did cast lotes. And the soudy- ers dyd soche thynges in dede.

Then stode by the crosse of Iesus his mother, and his mothers syster Mary the wyfe of Cleophas, and Ma- ry Magdalene. When Iesus sawe his mother, and the dyscypple stondynge whome he loued, he sayde vnto his mo- ther, woman beholde thy sonne. Then sayde he vnto the dyscypple, beholde thy mother, And from that houre the dys- cypple toke her for his owne.

After that when Iesus perceau- ed that all thynges were perfourmed that the scripture myght be fulfilled, he sayde I thurst. Ther stode a ves- sel full of bynegre by. * And they fyl- led a sponge with bynegre, and wound it aboute with ylope, and put it to his mouth. As soone as Iesus had recea- ued of the bynegre, he sayde, It is fy- nished, and bowed his heed, and gaue vp the ghost. The Jewes then, because it was the Saboth euen, that the bo- dyes shulde not remayne vpon the crosse on the Saboth daye, for that Saboth

daye was an hye daye, besought p[re]late that they legges myght be bro- ken, and that they myght be taken doune. Then came the soudyers and brake they legges of the fyrst, and of the other, whiche was crucified with Iesus. But when they came vnto Je- sus, and sawe that he was deed, all rea- dy, they brake not his legges, but one of the soudyers with a speare, thurst hym into the syde, and forthwith came there out bloude and water.

And he that sawe it, bare recorde and his recorde is true. And he knoweth that he sayth true that ye myght beleue also. These thynges were done that the scripture shulde be fulfilled. * Ye shall not breake a bone of hym. And agayne another scripture sayeth, they shall loke on him, whom they per- sed. * After that Ioseph of Arama- thia (whiche was a dyscypple of Iesus but secretly for feare of the Jewes) he sought p[re]late that he myghte take doune the body of Iesus. And p[re]late gaue hym licence. And ther came al- so Nicodemus whiche at the begyn- nyng came to Iesus by nyght, and brought of myrr and aloes myngled to gether aboute an hundred pounde wayght. Then toke they the bodye of Iesus, and wounde it in linnen cloo- thes with the odoures, as the maner of the Jewes is to bury. And in the place wher Iesus was crucified, was a garden, and in the garden a newe sepulchre, wherin was neuer man layd. There layd they Iesus because of the Jewes Saboth euen, for the sepulchre was nye at hande.

The resurrection of Christe, whiche appeareth to Mary Magdalene, and to all his dyscyples, to they greates comforte.

The xx. Chapter.

The morowe after the Saboth daye, came Mary Magdalene ery, when it was yet darke, vnto the sepulchre, and sawe the stone taken awaye from the rounbe. Then she ranne and came to Simon Peter and to the other dyscypple whom Iesus loued and sayde vnto them. They haue takē away the Lorde out of the tombe, and we can not tell where they haue layd hym. Peter went forth and that other dyscypple and came vnto the sepulchre. They ranne toke together, and they

Plal. xxi. c.

Plal. lxxviii.

Mat. xxvii. f.

Mat. xv. d.

Exod. xii. g.

Num. ix. b.

Isa. xli. c.

Isa.

Ma. xxvii. g.

Mar. xv. d.

Lu. xlii. g.

Ma. xxviii. a.

Lu. xxiii. a.

Mar. xvi. a.

Q. lii.

Other

Christe is risen.

John.

Christ appeareth.

other disciples dyd out ronne Peter, & came fpyke to the sepulchre. And he stowped downe and sawe the lynnen clothes lying, yet w^{as} he not in. Then came Simon Peter folowynge hym, & went into the sepulchre, and sawe the lynnen clothes lyng, and the naperyn that was aboute hys heed, not lyeinge with the lynnen clothe, but wypped toge- ther in a place by it selfe. Then went in also that other disciples which came

* And beleue fpyke to the sepulchre, and he sawe * and used &c. He beleued. For as yet they knewe not by Christ the scriptures that he shulde rylse agai- nys taken ne from deeth. * And the disciples out of the se went awaye agayne vnto theyr awne pulchre as home.

Mary Magdalen had cre wepyng, And as she wept, she bowed her selfe into the sepulchre and sawe two angels in whyte syttinge, the one at he heed and the other at the feete, where they had layde the bodye of

Jesus. And they sayde vnto her woman why wepest thou? She sayde vnto the for they haue taken awaye my Lorde, and I wote not where they haue layde hym. When she had thus sayde, she turned her selfe backe, and sawe Jesus sta- dyng and knewe not that it was Je- sus. Jesus sayd vnto her, woman why wepest thou? Whom seekest thou? She supposed that he had bene a garden- ner, sayde vnto hym. Syn if thou haue borne hym hence tell me wher thou hast layde hym, that I may fet hym. Je- sus sayde vnto her: Mary, She turned

* Touche her selfe, and sayd vnto him, Rabboni, me not &c. & whiche is to saye master. Jesus sayde is because he vnto her, * touche me not, for I am beleueit not yet ascended to my father. But go & I am ryng to my brethren, and saye vnto them, I sen verigod ascende vnto my father & your father, but am car- to my God & youre God. Mary Magdalen came and tolde the disciples & was afore. She had sens the L O R D E, and that suffred he had spoken soche thynges vnto deeth, ther her. * For so touche me not.

* The same daye at nyght, which was the morow after the Saboth day, when the doores were shut, where the disciples were assembled together for feare of the Jewes, came Jesus and stode in the myddes, and sayd to them, peace be with you. And when he had so sayde, he shewed vnto them hys handes, and hys syde. Then were the disciples glad when they sawe & Lo-

de. Then sayde Jesus to them againe, peace be with you. As my father sent me, euen so sende I you. And when he had sayd that, he blyssed on them and sayd vnto them: Kerease & holy good. Whosoever is synners ye remyt they they are remitted. And whosoever is synners ye retayne, they are re- tained.

* But Thomas one of the twelue called Dydymus, was not with them, when Jesus came. The other disciples sayde vnto him, w^{as} haue sene the Lorde. And he sayde vnto them: except I se in hys handes the prync of the nayles, and thrust my hande into hys syde I wyl not beleue. And after. viij. dayes agayne his disciples were with in, & Thomas with them. Then came Jesus whē the doores were shut, & stode in the myddes and sayd: peace be with you.

After that sayde he to Thomas: brynge thy fynger hether and se my handes, and brynge thy hande & thrust it into my syde, and be not saythlesse, but beleuyng. Thomas answered and sayde vnto hym: my Lorde, and my God. Jesus sayde vnto hym. Thomas because thou haste sene me, therfore thou beleuest: happy are they that haue not sene, and yet beleue.

And many other signes dyd Je- sus in the presence of hys disciples, whiche are not wyten in this booke. These are wyrtten that ye myght beleue, that Jesus is Christe the sonne of God, and that in beleuyng ye myght haue lyfe thowme his name.

The appeareth to hys disciples agayne by the see of Tyberias, and commaun- derth Peter earne- stly to fede his shepe.

The. xxi. Chapter.

After that Jesus shewed him selfe agayne, at the see of Tyberias. And on this wyse shewed he him selfe. There were to gether Simon Peter and Thomas, whiche is called Dydymus: and Nathanael of Cana a cy- ty of Galile, & the sonnes of Zebedee and two other of the disciples. Si- mon Peter sayde vnto them: I go, & fyshynge

* Whose syn- nes ye remit they are re- mitted. & c. looke in Math. xviij. c.

2 fyllinge. They also sayde vnto hym : we also wyll go with the. They went they waye, and entred into a myppe strayght waye, and that nyght caught they nothyng. But when the moynynge was nowe come Jesus stode on the moxe: neuerthelesse the disciples knewe not that it was Jesus, Jesus sayde vnto them: syng, haue ye any meate? They answered hym, no. And he sayde vnto them: cast out þe net on the righte syde of the mypp, and ye shall fynde. They cast oute, and anone they were not able to drawe it for the multitude of fyllmes.

! C Then sayde the dysciple whom Jesus loued vnto Peter: It is the lord. When Simon Peter hearde that it was the Lord, he gyde his mantell to hym (for he was naked) and sprango in to the see. The other dysciples came by mypp for they were not farre from lande, but as it were two hondred cubites, and they drew the net with fyllmes. Allone as they were come to lande, they sawe hoot coles and fyre layde thereon, and breed. Jesus sayde vnto them: bynge of the fyre whiche ye haue nowe caught. Simon Peter stepped forth and drew the net to lande full of greates fyllmes, an hondred and liij. And for all ther were so many, yet was not the net broken. Jesus sayde vnto them: come and dyne. And none of the dysciples durste aske hym: what arte thou? For they knew that it was the Lorde. Jesus then came and toke breed, and gane them, and fyllme lyfweyle. And this is nows the thyrde tyme that Jesus appered to hys dysciples, after that he was rylen agayne from deth.

When they had dyned, Jesus sayde to Simon Peter: Simon Joanna, louest thou me more then these?

He sayd vnto him ye Lorde thou knowest, that I loue the. He sayd vnto him

4 Heloneth, fede my lambs. He sayde to hym Christ þe agayne the seconde tyme: Simon Joanna, louest thou me? He sayde vnto hym ye Lorde thou knowest that I loue the. He sayde vnto hym: fede my shepe: He sayde vnto hym the thyrde tyme: Simon Joanna, louest thou me? And Peter sorowed because he sayde to hym þe thyrde tyme: louest thou me, and sayd vnto hym: Lorde thou knowest all thyng, thou knowest that I loue the.

Jesus sayde vnto hym: fede me shepe.

Werely verely I saye vnto the, when thou wast yonge, thou gerdest thy selfe, and walkedest whither thou woldest, but when thou arte olde, thou shalt stretch forth thy handes; and an other shall gyde the, and leade the whither thou woldest not. That spake he signyfing by what deth he shulde glorifye God.

And when he had sayde thus, he sayde to hym, & folowe me. Peter turned at out & sawe the dysciple whome Jesus loued folowynge, whiche also lened on his brest at supper, and saide Lorde whiche is he that shall betraye the. When Peter sawe hym, he sayde vnto Jesus, Lorde what shall he here do? Jesus sayde vnto hym, If I wyll & I suppose haue hym tarye tyll I come, what is the world that to the? Folowe thou me. Then coulde not wente this sayenge abroode amonge contayne þe brethren, that the dysciple shulde boke that not dye. Yet Jesus sayd not vnto hym, shulde he shall not dye, but if I wyll that he wyppen. & tary tyll I come, What is that to the? this is a fyre. The same dysciple is he, whiche testifyeth of these thynges, and more spech which these thynges. And we knowe that his testimony is true.

There are also many other thynges which Jesus dyd, the which if they shulde be wyrt ten euerye one. * I suppose the world could not contayne the boke that shulde be wyrt ten.

THE END OF THE GOSPELL OF SAINT JOHN.

JOHN.

13.

THE

both signyfyng þe theare was many thig; more wyrt. But theare remaineth so moche wyrt ten as is necessary and suffycient to our saluacyon.

**The Actes of the
Apostles wrytten by S.
Luke the Euangelist,
which was present
at the wynges
of them.**

The ascensyon of Christe, Mathias
is chosen in the steade of Judas.

The fyrst Chapter.

A



In the former
treatise (Dea-
re frēde Theo-
philus) I ha-
ue wrytten of
all that Iesus
beganne to do
& teache vntyl
he was ta-
ken vp, after

he thowme the holy goost, had geue
commaundementes vnto the Apostles,
whiche he had chosen: to whom also
he shewed hymselfe alque after hys
passion by many tokens, apperynge
vnto them fourtye dayes, and speakin-
ge of the kyngdome of God, and ga-
thered together, * and commaunded
them, that they shulde not departe fro
Jerusalem, but to waite for & promys
of the father wherof ye haue heard of
me. For John baptised in water, but
ye shal be baptised with holy goost, &
that within thys fewe dayes. When
they were come together, they asked
of him sayng: Lorde wilt thou at this
tyme, restore agayne the kyngdome to
Israel? And he sayde vnto them, It is
not for you to know & tymes, or & sta-
sons which the father hath put in his
owne power, but ye shall receaue po-
wer of the hooly gooste whiche shall
come on you. And ye shal be wytnesses
vnto me in Jerusalem, and in all Je-
rupe and in Samary, and euen vnto
the worldes ende.

* And when he had spoken these
thynges, whyll they behelde, he was
taken vp, and a cloude receaued hym
vp out of theyr syght. And whyle they
looked stedfastly vp to heauen as he
went, beholde two men stode by them

in whyte apparell, whiche also sayde:
ye men of Galile, why stande ye galyng
ge vp into heauen. Thys same Iesus
whiche is take vp from you into hea-
uen, shall come, euen as ye haue seene
hym go into heauen. & Then retur-
ned they vnto Jerusalem from mount
Olyuete, whiche is nye to Jerusalem,
conteyning a * Saboth dayes iorney. * A Saboth
And whē they were come in, they wet dayes Joy-
bp into a parler, wher aboode both Pe ney was a-
ter and James, John & Andrewe, Phil bout a myle
lip and Thomas, Bartlemew and Ma as afore in
thow, James the sonne of Alphens, & Mat. xxiij.
Simon zelotes, & Judas Jam, sonne. b.
These all contynued with one accorde
in prayer and supplicacyon with the
women Mary the mother of Iesu, and
hys brythren.

* And in those dayes Peter stode
bp in & myddes of the disciples & sayd
(the noumbre of names that were to-
gether, were aboute an hondred and
twentye) Ye men and brythren thys
scripture must haue nedes ten fulfill-
led whiche the holy goost thow the
mouth of Dauid spake before of Ju-
das, whiche was gyde to them that to-
ke Iesus. For he was noumbred with
vs and had obtained fellowship in thys
mynystacyon. And the same yath no-
we possessed a plat of grounde with &
reward of inquite, and when he was
hanged, brast a sonde in the myddes,
and all hys towels gushed oute. And
it is knowen vnto al the inhabytens of
Jerusalem: In so moch that that felde
is called in theyr mocher tonge, Achel
dama, that is to say, the bloude felde.

It is wrytten in the boke of Psal-
mes, * hys habitacyon be boyde, and
no man be dwellynge therein, * and
hys Byshoppyche let another take.
Wherfore of these men whiche haue
companied with vs, all the tyme that
the Lorde Iesus went in and out amo-
ge vs, begynnynge at the baptyne of
John vnto that same day that he was
taken vp from vs, must one be ordey-
ned to beare witness with vs of his re-
surreccyon.

And they apoynted two, Ioseph
called Barsabas (whose fyr name was
Justus) and Mathias. And they pray-
ed sayinge, thou Lorde which knowest
the hertes of al men, shew whether of
these two & hast chosen & the one may
take the roume of thys mynystacyon
and Apostle myppe, from whiche Ju-
das

Psal. lxxviii.
Psal. cxiij.
D

das by transgression fell, & he myght go to his owne place. And they gaue forth theyr lottes, and the lot fell on Mathyas, and he was counted with the eleuen Apostles.

The comyng of the holy ghost. The sermon of Peter before the congregation at Jerusalem, and the creature of the saythfull.

A **T**he.ii. Chapytre.

When the fyfthe daye was come, they were all with one accord to gether in one place. And sodenly there came a sounde from heauen, as it had bene the comyng of a myghtry wynde, & it fylled all the house where they sate. And there appered vnto them clownde tonges, lyke as they had bene fyre. And it sate vpon eache of them, & they were all fylled with the holy Ghost, and began to speake with theyr tonges, euen as the spere gaue them vnderstaunde.

And there were dwelling at Jerusalem, Jewes, deuoute men, whyche were of all nacions vnder heauen. When thys was noyded aboute, the multitude cam to geder and were astonysed, because that euery man herd them speake his owne tounge. They wondered all, and marueyled, sayeng amōge them selues, beholde, are not all these whiche speake, of Galile?

And howe heare we euery man his owne tounge, wherein we were boren? Parthyans, Medes, and Elamytes, and the inhabytors of Mesopotamia, of Iury, and of Capadocia, of Pontus, and Asya, Phrygia, Pamphilia, and of Egypte, and of the partes of Libya, whiche is besyde Syrene, & straungers of Rome Jewes, and conuertes, Grekes, and Arabyans, we haue heard them speake with sure owne tounge the greates workes of God. They were all amazed, and wondered, sayenge one to another, what meaneth this? Other mocked them sayeng, they are full of newe wyne.

C But Peter stepped forth with the eleuen, and lyfte vp his voyce, and saide vnto them, Ye men of Jewry, and all ye that inhabyte Jerusalem, be this knowe vnto you, and with your eares heare my wordes. These are not dronken, as ye suppose, for it is yet but the thyrde houre of the daye. But this is that whiche was spoken by the Prophet Iohell, It shall be in the laste dayes

dayes sayeth God, of my spere, I wyl power out vpon all fleshe. And your sonnes, and youre doughters shall prophesy, & your yonge men shall see visions, and your olde men shall dreame. And on my seruauntes, and on my hande maydens, I wyl power out of my spere in those dayes, and they shall prophesy. And I wyl shewe wonders in heuē aboue, and tokens in the earth beneth, bloude, and fyre, and the vapoure of smoke. The sonne shall be turned into darchnes, & the mone into bloude, before that greate and notable daye of the Lorde come. And it shalbe, that who soeuer shall call on the name of the Lorde shalbe saued.

Ye men of Israell, heare these wordes. Jesus of Nazareth a man approved of God amonge you with myracles, wonders, and sygnes, whiche God dyd by hym in the myddes of you as ye your selues knowe, hym haue ye taken by the handes of vnyghtewes personnes, after he was deliuered by the determinate counsell, & foreknowledge of God, and haue crucified and slayne, whom God hath rayled vp and lowsed the sorowes of deatch, because it was impossyble, he shulde be holden of it. For Dauid speaketh of hym.

Afore hand I sawe God allwayes before me, for he is on my ryght hande that I shulde not be moued. Therefore dyd my herte reioyse, and my tounge was glad. Hopeouer also my fleshe shall rest in hope, because thou wylt not leue my soule in hell, neyther wylt suffre thynne holpe, to see corrupcyon. Thou hast shewed me the wates of life and shalte make me full of ioye with thy countenance.

Men and brethren, let me freely speake vnto you of the patryrke, Dauid. For he is both deed and buryed and his sepulchre remayneth with vs vnto this daye. Therefore seynge he was a Prophet, and knewe that God had sworne with an othe to hym, that the fruyte of his loynes shulde syt on his seate (in that Christ shulde ryse agayne in the fleshe) he sawe before, and spake of the resurrection of Christ, & his soule shulde not be left in hell, neyther his fleshe shulde see corrupcyon. This Jesus hath God rayled vp, where of we all are wytnesses.

Since nowe that he by the ryght hande of God exalted is, & hath recea-

Act. iiii. f. and. xix. b.

* Conuertes that is he then of gentiles conuerted to Jewes faith.

Roma. x. f.

Psal. xli. f.

ij. Del. b.

The calling of the faithfull. Actes.

The lame is healed.

Psal. cix. a. **A**nd of the father the promise of the holy Ghost, he hath shed forth that which ye now see and heare. For Dauid is not ascended into heaven, but he sayde
*** The Lorde sayde to my Lorde,** sit on my ryght hande vntyll I make thy foes thy fore foote. So therfore let all the house of Israell knowe for a suretie, that God hath made that same Jesus, whome ye haue crucified, Lorde and Christe.

When they herde this, they were pricked in their hertes and saide vnto Peter & vnto the other Apostles, Ye men and brethren, what shall we do: Peter sayde vnto them, repent and be baptysed euery one of you in the name of Jesus Christe for the remission of synes, and ye shall receaue the gifte of the holy ghost. For the promise was made vnto you, and to your chyldren, and to all that are a farre, euen as many as **¶** Lorde our God shall call. And with many other wordes bare he wytnes and exhorted them sayenge, Save your selues from this vntowarde generacyon. Then they that gladly receaued his preachyng, were baptysed, and the same daye, there were added vnto them aboute thre thousande soules.

And they continued in the Apostles doctryne & felowshyp, and in brekyng of breede, & in prayer. And feare came ouer euery soule. And many wonders and signes were shewed by the Apostles. And all that beleued kept the selues to gether, and had all thynges comen, and solde their possessions and goodes, and departed them to all men, as euery man had nede. And they continued dayly with one accorde in the temple, & brake breede in euery house, & dyd eate theyr meate to gether, with gladnes & synghenes of the heart prayyng God, and had fauour with all the people, and the Lorde added to the congregacion dayly such as shuld be saued. **¶** The halt is restored to his fete. Peter preacheth Christ vnto the people.

A **¶** The.iii. Chapitre. **A**

Peter & John wente vnto gether into the temple at **¶** nynti houre of prayer. And there was a certayne man halte from his mothers wombe, whom they brought & layd at the gate of the temple called beutyfull to aske almes of them that entred into **¶** temple. Whiche same when he sawe Peter and John that they wold into the temple

ple, desyred to receaue an almes. And Peter fastened his eyes on hym with John, and sayde, loke on vs. And he gaue hede vnto them, trustyng to receaue som thyng of them. Then sayde **B** Peter, siluer and golde haue I none, soche as I haue gyue I **¶**. In the name of Jesus Christe of Nazareth, rise vp & walke. And he toke hym by the ryght hande, and lyfte hym vp. And immediately his fete and ancle bones receaued strenght. And he sprange, stode and also walked, and curred with them in to the temple, walkyng, and leapyng, and laudyng God.

And all **¶** people sawe hym walke and laude God. And they knewe hym that it was he whiche late and begged at the beutyfull gate of **¶** temple. And they wondered and were sore astonyed, at that which had happened vnto hym. And as the halte whiche was healed, helde Peter and John, all **¶** peple ran amased vnto the in Salomons porche.

When Peter sawe **¶**, he answered vnto the people. **A** Ye men of Israell why maruaile ye at this, or why loke ye so stedfastly on vs, as though by oure owne power or holyness, we had made this man go? The God of Abraham, Isaac, and Jacob, the God of our fathers hath glorified his sone Jesus, whom ye deliuered, and denyed in the presence of Pilate, when he had iudged hym to be lowed. *** But ye denyed the holy and iust, and desyred a murtherer to be geuen you and kylled, * ¶** Lorde of lyse, whome God hath raysed from death, of the whiche we are witneses. And his name thorow the fayth of his name, hath made this man sound, who ye se and knowe. And the sayth which is by hym, hath geue to him this helth in the presence of you all.

And now brethren I wote well whome all that thorow ignorance ye did, it as did we must rise also your heddes. But those thynges whiche God before had shewed, by the mouth of all his prophetes, howe **¶** Christ shulde suffre, he hath thus wyse fulfilled. *** Repent ye therfore & turne** that your syns may be done awaye, **A** when the tyme of refreschyng cometh, whiche we shall haue of the presence of the Lorde, and when God shall sende him, whiche before was preached vnto you, that is to wet Jesus Christ which must receaue heauen vntyll the tyme **¶** all thynges, whiche God had spoken

by

The Apostles are taken.

Actes.

Are for byddē to pache. lviij.

Went. xlii. c.
Act. vii. c.

by the myrthe of his holy prophetes,
fence þ world began, be restored again.
For Moses sayde vnto the fathers
* A prophet shall the Lorde your God
rayle bp vnto you, euen of youre bre-
thren lyke vnto me, hym shall ye heare
in all thynges what so euer he shall say
vnto you. For the tyme wyl come, that
euer ye soules which shall nor heare that
same prophet, shall be vntrofyed from
amonge the people. Also all the pro-
phetes from Samiel and thence forth
as many as haue spoken haue in lyke-
wyle tolde of these dayes.

Genes. xlii. a

Ye are the chyldren of the pro-
phetes, and of the cōmāunte, wiche
God hath made vnto our fathers, say-
enge to Abraham: * Euen in thy seede
shall all the kyndredes of the earth be
blessed. Forst vnto you hath God ray-
sed by his sonne Iesus, & hym he hath
fence to blyssē you, that euer ye one of
you shulde tourne from youre wiche-
dnes.

The Apostles are taken and brought
before the counsell. They are forbyd-
den to preache, but they tourne them
vnto prayer, and are more obedient vnto
God, then vnto men.

C The. iij. Chapitre.

As they spake vnto the peple, the
p̄stes and the ruler of the tem-
ple, and the Saduces cam vpon them,
takynge it greuouly that they taught
the peple, and preyed * in Iesus the
resurreccyon * from deeth. And they
layde handes on them and put them in
holde, vntyll the nexte daye, for it was
now: euentide. Howbeit many of the
which heard the wordes, belened, &
the number of the men, was aboute
foure thousande.

In Iesus þ
he was ry-
sen, and all
shulde ryse
by hym.

And it chaunced on the morowe,
that they rulers, and elders, and scri-
bes, as Annas the chefe p̄est, and
Cayphas, and John, and Alexandre, &
as many as were of the kyndred of the
hys p̄stes gathered to gether at Je-
rusalem, and set the other before them
and asked by what power, or in what
name haue ye done this, sayd: *

Then Peter full of the holy ghoste,
sayde vnto them, ye rulers of the peo-
ple, & elders of Israell, yf we this day
are examyned of the good dede done to
the sycke man, by what meanes he is
made whole, be it knowen vnto you
all, & to the peple of Israell, that in
the name of Iesus Chyld of Nazareth,

whom ye crucifyed, and whom
God rayled agayne from deeth euen
by hym both this man stande here pre-
sent before you whole. * This is the
stone cast a lyde of you bylders, which
is set in the chefe place of the corner.
Percher is ther saluacion in any other.
Nor yet also is there any other name
gyuen to men wherin we must be sa-
ued. * When they sawe the boldnes
of Peter and John, & vnderstode that
they were vnterned men and laye peo-
ple, they marueyled, and they answered
them, that they were with Iesu, and re-
holding also the man in whiche was hea-
led thynge wiche they, they coulde
not saye agaynst it. But they comma-
ded them to go a lyde out of the coun-
sell, and counceled amonge them selues
sayynge, what shall we do to these men?
For a manifest sygne is done by them
and is openly knowen to all them that
dwell in Ierusalem, and we cannot de-
nye it. But þ it be noyled no farther
amonge the peple, let vs threaten &
charge them that they speake hence
forth to no man in this name.

And they called them, and cōma-
ded them that in nowyle they shulde
speake or teache in the name of Iesu.
But Peter and John answered vnto
them and sayde, whether it be ryght in
the sight of God, to obeie you more
then God, iudge ye? For we cannot
but speake that which we haue sene &
hearde. So threatened they them and
let them go, and founde nothyng how
to punysshē them, because of the peo-
ple. For all men lauded God for the
myracle which was done, for the man
was aboute fouerty yere olde, on whō
this myracle of healinge was shewed.

Allone as they were let go, they ca-
me to theyr felowes, and shewed all
that the hye p̄stes and elders had
sayde to them. And when they hearde
that, they yfte by theyr boyces to god
with one accorde, and sayde, Lorde,
thou arte God whiche hast made hea-
uen and earth the see and all that in
them is, whiche by the mouth of thy
seruaunt Dauid hast sayde * Why dyd
the hethen rage, & the people ymagin
bayne thynges.

The kynges
of the erth stode bp & the rulers came
to gether, agaynst the LORD,
and agaynst his Chyld. For of a
trueth, agaynst thy holy chyld Iesus
whō thou hast anoynted, both Herode

Mat. xxi. d.
Mat. xii. a.
Luk. xx. c.

Psal. ii. a.

Psal. and also

The prayer of the Apostles. The Actes. Ananias & hys wyfe

And also Pontius Pilate, with the Gentyls and the people of Iſraell gathered them ſelues to gether, for to do whatſoener thy handes and thy counſell determyned befoze to be done. And now Loyde, beholde theyr theateynynges and graunte vnto thy ſeruauntes with al conſydece to ſpeake thy word. So þ thou ſtrethce forth thyne hande, that heaſing and ſygnys and wondres be done by thy name of the holy chyld Jeſus. And aſſone as they had prayed, þ place moued, wher they were aſſembled together, and they were all fylled with the holy goost and they ſpake the worde of God boldely.

And the multitude of them that beleued, were of one hert, and of one ſoule. Alſo none of them ſayd, that any of þ thynges which he poſſeſſed, was hys awne: but had al thynges comen. And with greater power gaue the Apoſtles wyrtys of the reſurreccion of the Lord Jeſu. And greate grace was wiſh them all. Nerher was ther any amonge them, that lacked. For as many as were poſſeſſers of landes or houſes, ſolde them and brought the pryce of the thynges that were ſolde, & layed it doune at the Apoſtles fete. And diſtribution was made vnto euery man accordynge as he had nede.

And Joſes whiche was alſo called of the Apoſtels Barnabas (that is to ſaye the ſonne of conſolation) beyng a Leuyte, and of the cowntre of cyprus had lande, and ſolde it and layde the pryce doune at the Apoſtles fete.

The dyſſemblynge of Ananyas and Saphyra is punyſhed. Myſtacles are done by the Apoſtles, which are taken but the Angell of God byngeth them out of preſon. They are brought befoze þ counſell. The ſentence of Samael. The Apoſtles are bett, they reioyce in trouble.

The .v. Chapter.

With Saphyra hys wyfe ſolde a ſyng of his poſſeyſon and kept away parte of the money at the pryce (hys wyfe alſo beyng of counſell) and brought a certayne parte, and ſetewold he layde it doune at the Apoſtles fete haue bene. Then ſayde Peter: Ananyas howe is counted to it that Sarhan had fylled thine herte, be one of the that thou ſuldeſt lye vnto þ holy goost whiſten con and kepe awaye parte of the pryce of gregacyon at the Iruelad. Pertrayned it not vnto þ that one of þ only, and after it was ſolde, was not

the pryce in thyne awne power: how cheſe. But is it that thou haſte concealed thys in holdynge thyng in thyne herte? Thou haſt not þ parte alyed vnto men, but vnto God. When bakke, he de Ananias hearde theſe wordes, he fell clared vtter doune and gaue vp the gooste. And þ what he great feare came on all them that the was þ ſeſe thynges hearde. And the younge tell & an ipo men rooſe vp, and put hym a parte, & critemſtrucaryed hym oute, and buryed hym.

And it fortunedaſ it were about þ ghoulte, the ſpace of .iii. houres after that hys which thig wyfe cam in, ignoraunt of that which becauſe þe was don. And Peter ſayde vnto her: ter wolde in Tell me. gaue ye the lãde for ſomoch? no condicō And he ſayde: ye for ſo moche. Then mulds be þ Peter ſayde vnto her: why haue ye ſed, among þ agreed together, to tempte the ſpyete ſoyte, ther of the Loyde? Beholde the fete of the fore ponyl: whiche haue buryed thy huſband, are med he it ſo at the doze, and ſhall cary the out. earnestly.

Then ſhe fell doune ſtraight waye at hys fete and yelded vp the goost. And the younge men came in, and ſounde her ded, and caryed her oute, and buryed her by her huſbande. And greate feare came on all the congregacyon, & on as many as hearde it.

By the handes of the Apoſtles were many ſygnys and wondres ſheſhewed amonge the people. And they were all together with one accorde in Salomons porche. And of other durſt no man ioyne hym ſelfe to them, neueſ the later the people magnified them.

The noubmbe of them that beleued in the Loyde bothe of men and women grewe moare and moare: in ſo moche that they brought the ſyche into the ſtrettes, and layde them on beddes & paletes, that at the leſt way the ſadow of Peter when he cam by myght ſhadow ſome of them. There came alſo a multitude out of the cyrpes rounde about, vnto Jeruſalẽ, byngyng ſyche folkees, and them whiche were vexed with bncleue ſpyetes. And they were healed euery one.

Then the cheſe Preſte rooſe vp and all they that were with hym (whiche is the ſecte of the Saduces) and were full of indignacion, and layde hã deg on the Apoſtles, and put them in the comen preſon. But the angell of the loyde by nyght opened the preſon dozes, and brought them forth, and ſayde: go, ſteppe forth, & ſpeake in the temple to the people al the wordes of thys lyfe. When they heard that, the entred.

Apostles are deliuered fro prison The Actes The makōs are chosen. liij.

entred into the temple erly in the mornynge and taught. The chiefe priestes came and they that were with hym, & called a counsell to gether, and all the elders of the chyldren of Israel, and sent to the prison to fet them. When the mynistres came and founde them not in the prison, they returned and tolde saying: the prison found we shut as sure as was possible, and the keepers standynge without before the doores. But when we had opened, we founde no mā within. When the chiefe priestes of all and the ruler of the temple, and the hye priestes hearte these thynges, they doubted of them, where vnto this wolde growe.

Then cam one and shewed them beholde the men that ye put in prison stande in the temple, & teache the people. Then went the ruler of the temple with ministres, and brought them without violence. For they feared the people, lest they shuld haue ben stoned. And when they had brought the, they set them before the counsell. And the chiefe priestes asked them sayinge dyd not we straitly commaunde you & ye shuld not teache in this name? And behold ye haue fylled Jerusalem with your doctryne and ye intende to bring this mans bloud vpon vs.

Gen. xxi. a. Peter and the other Apostles answered and sayde: * We ought more
Exod. xv. c. to obeye God then men. The God of
Dent. xl. b. oure fathers raysed vp Iesus, whom ye slewe and hanged on tre. Him hath God lyft vp with his ryght hande, to be a ruler and a sauour, for to geue repentaunce to Israel and for geuene of synnes. And we are his recorder concernynge these thynges and also the holy goost whom God hath geuen to them & ober hym. When they heard that, they hart es claue a sunder: and sought meanes to slee them. Then stode ther by one in the counsell, a Pharisey named Gamaliel, a doctoure of lawe, had in auctorite amonge all the people & commaunded to put & Apostles a lytle space, & sayd vnto them men of Israel take hede to your selues what ye entende to do as touchynge these men. Before these dayes rose vp one Theudas boltyng hym selfe, to whom resorted a nombre of mē, about a foure hondred which was slayn, and they all which belened hym were slayn: and a broode and brought to nought.

After this man, arose ther by one Judas of Galile, in & tyme when trybute began, and drew awaye moche people after hym he also perished: & all euen as many as harkened to him are scattered a brood.

And nowe I saye vnto you: refrayne your selues from these inē, let them alone. For if the counsell et this worke be of men, it wyll come to nought. But and if it be of God ye can not destroy it, lest haply ye be founde to stryue against God. And to hym they agreed, called the Apostles, & bet them, & commaunded that they shulde not speake in the name of Iesu, & let them go.

And they departed from the counsell reioysynge that they were counted worthy to suffre rebuke for his name. And daily in the temple and in euery house they ceased not, teachynge and preachinge Iesus Christ.

Ministres (or deacons) are ordeined in the congregacyon to do seruyce in necessary thynges of the bodye, that & Apostles maye wayte onely vpon the worde of God. Steuen is accused.

The. vi. Chapter.

In those dayes as the nombre of the disciples grewe, ther arose a grudge amonge the Grekes agaynst the Hebrewes, because they: * wyddo: * Because they were despyled in the dayly mynt: their wedo: stryng. Ther the twelue called & multitude of & disciples together & said: it is not meate that we shulde leane the worde of God & serue at the tables. & dayly distribute. Wherfore brethren loke ye out amonge you seuen men of honest reporte & the common full of the holy goost & wysdome, whiche we maye apoynte to this nedfull busyness. But we wyll geue our selues continually to prayer & to the ministry of the word. And & saynige pleased the whoale multitude. And they here is no chose Steuen a man full of faythe of the holy goost, & Philip, & Prochorus & Nicanor and Timon, and Permenas, and Nicholas a conuerter of Antioche. Whiche they set before the Apostles, and they prayed, and layd theyr handes on them.

And the worde of God encreased, & the nombre of the disciples multiplied in Jerusalem greatly, and a great company of the priestes were obedyent to the sayth. * And Steuen full of sayth and power, dyd great wonders and myracles amonge the people.

W. iii.

The.

Stephys answer.

Actes

Stephys answer.

preach, ar-
ter in p. vii.
a. They res-
cued ne-
ther moare
grace nor
good. re-
therby, nor
coude not
for they had
before recea-
ued the holi-
ghost the be-
ty worshiper
of all grace
& goodnes.
D

Then ther arose certayne of the Sy-
nagoge, which are called Libertines,
& Spenites, and of Alexandria, & Ci-
cilia and Asia and dysputed with Ste-
phen. And they could not resist the wyl-
dome, & the sperte, in which he spake.
Then sent they in men, which sayde:
we haue hearde hym speake blasphemous
wordes agaynst Moses & agaynst
God. And they moued the people and
the elders and the scribes, & came vpon
hym, and caught hym, and brought
hym to the counsell, and brought forth
falso witnesses which sayde. This man
ceaseth not to speake blasphemous
wordes agaynst this holy place & the
lawe, for we hearde hym saye, this Je-
sus of Nazareth shal destroye this pla-
ce, and shall chaunge the ordinaunces
which Moses gaue vs. And all that
sate in the counsell, looked stedfastly on
hym, & sawe his face as it had bene the
face of an Angell.

¶ Steven maketh answer to his
accusaciō, rebuketh & hardnecked Je-
wes and is stoned vnto death.

¶ The vii. Chapter.

A
Then sayde the cyefe prest, is it
euen so? And he sayde, ye men,
brethren and fathers, hearken to. The
god of glory appered vnto our father
Abraham whyll he was yet in Mes-
opotamia, before he dwelt in Charran, &
sayde vnto hym, * come out of thy
countre, and from thy kynred, & come
into the lande, which I shal shewe the.
The cam he out of the lande of Chal-
dey, and dwelt in Charran. And after
that, as soon as his father was deed, he
brought hym into this lande in which
ye now dwell, & he gaue him none in-
heritance in it, no nor the bredeth of
a fore, * but promysed that he wolde
gyue it to hym to possesse & to his seed
after hi, whē as yet he had no chyld.

God herely spake on this wyse,
that his seede shulde be a dweller in a
straunge lande & that they shuld kepe
them in bondage & intreate them euylly
iiiij. C. yeaers. But the nacyon to whō
they shalbe in bondage wyll I iudge,
sayde God. And after that shall they
come forth and serue me in this place.

¶ And he gaue hym the couenaunt of
circumcisiō. And he begat Isaac, and
circumcised hym the viij. daye, & Isaac
begat Jacob, and Jacob the twelue

¶ Patriarkes. * And the Patriarkes
paynge indignacion solde Joseph in

to Egypte. And God was with hym,
and deliuered hym out of all his ad-
uersities, and gaue hym fauoure and
wisdom in the syght of Pharaō kyng
of Egypte which made hym gouer-
ner ouer Egypte, and ouer all his
householde.

* Then came there a deth ouer all
the lande of Egypte and Canaan, and
great affliccyon, that oure fathers
founde no sustenaunce. But when Jacob
hearde that ther was come in Egypte
he sent oure fathers first. * And at
the seconde tyme, Joseph was knowē
of his brethren, and Josephs kynred
was made knowne vnto Pharaō.
Then sent Joseph and caused his fa-
ther to be brought and all his kynne,
the scole and. xij. * soules. And Jacob
descended into Egypte and dyed both
he and oure fathers, and were tran-
slated into Sychem, and were put in
the sepulchre that Abraham bought for
money of the sonnes of Emor, at
Sychem.

When the tyme of the promes
dye nye (which God had sworne to
Abraham) the people grewe and mul-
tplied in Egypte, tyll another kyng
arose which knewe not of Joseph.
The same dealede fittely with our kyn-
red and euylly intreated oure fathers,
& made them to cast oure theyr yonge
chyldren, that they shuld not remayne
alyue. The same tyme was Moses
borne, and was a proper chyld in the
syght of God, which was noryshed
by i his fathers house the moerethes.
When he was caste oure, Pharaōs
daughter toke hym by, and noryshed
hym by for her awne sonne. And Mo-
ses was learned in all maner wysdom
of the Egyptians, and was myghty
in dedes & in wordes.

And whē he was ful forty yeaere
olde, it came into his herte to vyllet his
brethren, the chyldren of Israell. And
when he saw one of them suffre wōg,
he defended hym and auēged his qua-
rell that had the harme done to hym,
and smote the Egyptyan. For he sup-
posed hys brethren wolde haue vnder-
stande, howe that God by his handes
shulde saue them. But they vnder-
stode not.

And the nexte daye he shewed hym
selfe vnto thē as they stroue, & wolde
haue set thē at one agayn sayis, Gys
ye are brethren, why hurte ye one ano-
ther

Gene. xlii. a

Gen. xlii. a

* Soules
are mē and
women as i
Gen. xli. b. &
xlii. b.

C

Gene. xlii. a.

Gene. xlii. b.

Gen. xlii. c.

Ge. xxxv. f

ther. But he þ did his neyghoure wɔg
thrust hym awaye sayinge: who made
the a ruler and a iudge amonge vs?
What, wilt thou kill me as thou dy-
dest the Egypcyan yester daye? * The
Exod. ij. c. heed Moses at that sayinge, and was
a straunger in the lande of Madyan,
where he begat two sonnes.

Exod. iij. b. * And when .xl. yeres were expy-
red, ther appered to him in the wylder-
nes of mounte Syna: an angell of the
Lorde in a flamme of fyre in a bushe.
Whe Moses sawe it, he wɔdyed at the
syght. And as he dyue neare to behold
the voyce of the Lorde came vnto him.
I am the God of thy fathers, the god
of Abraham, the God of Isaac, and þ
God of Jacob. Moses trembled and
durst not beholde. Then sayde the

Exod. iij. b. Lorde to hym. * Out of thy shoes
Josue. b. d. from thy fete, for the place where thou
standest is holy grounde. I haue per-
fectly sene the affliction of my people
which is in Egypte and I haue heard
theyr gronyng, and am come doune
to deliuer them. And nowe come and

I will sende the in to Egypte,
Thys Moses whom they forso-
ke sayinge: who made the a ruler and
a iudge: The same God sent to the a ru-
ler & a deliuerer, by þe handes of þe An-
gell whiche appered to him the bushe
And the same brought them oute, de-
uynge wonderes and sygnes in Egypt
and in the reed see and in the wylder-
nes .xl. yeres. Thys is that Moses

Exod. viij. c. whiche sayde vnto the chyldren
Deu. xviij. d of Israell. * A prophete shall the lor-
de your God raise vp vnto you of your
brethre, like vnto me, him shal ye hear.

Thys is he that was in the con-
gregacyon in the wyldernes with the
Angel which spake to him in þe mounte
Syna, and with our fathers. Thys
man receaued the worde of lye to
geue vnto vs, to whom oure fathers
woulde not obey, but cast it from the,
& in theyr heries turned backe agayne
into Egypte, sayinge vnto Aaron: *
Exo. xxxij. a make vs goddes to go before vs. For
thys Moses that brought vs out of þe
lande of Egypte, we wote not what
is become of hym. And they made a
calfe in those dayes and offered sacri-
fyce vnto the ymage, and reioysed in
the workes of theyr awne handes.

Then God turned hym selfe and
gane them vp, that they shuld worship
the starres of the skye, as it is wyrtē

in the boke of the Prophetes. * O ye Amo. b. g.
of the house of Israell, gane ye to me ff
sacrifices and meat offeringes by the
space of .xl. yeres in the wyldernes?
And ye toke vnto you þe tabernacle of
Moloch, and the statute of youre God Moloch;
Kemphan, fygyres, which ye made to chys is
worshyppe them. And I wyl translate poun-
ded in you beyonde Babylon. Leui. ij. a.

Oure fathers had the taberna-
cle of witnes in the wyldernes, as
he had apoynted them speakynge vn-
to Moyses, that he shulde make it ac-
cording to the fashion that he had se-
ne. Whiche tabernacle our fathers re-
ceaued, and brought it in with Iosue
into the possession of the Gentyls whe
the God drave out before the face of
our fathers vnto the tyme of Dauid.
Which found fauour before God, and
wolde fayne haue made a tabernacle
for the God of Jacob. But Salomon
bylt hym an house.

Howe be it he that is hycht of al
dwelleth not in temples made with
handes, as sayth the prophete: heaue
is my seate, and erthe is my fote stole,
what house wyl ye bylde for me sayth
the Lorde? or what place is it that I
shulde rest in? hath not my hand made
all these thynges?

Ye stiffnecked and of vncircum-
cised herres and eares: ye haue all
wayes resysted the holy goost: as your
fathers dyd, so do ye. whiche of the
prophetes haue not your fathers per-
secuted? And they haue slayne them,
whiche shewed before of the com-
myng of that Iuste, whom ye haue
nowe betrayed and mɔrtyed. And
ye also haue receaued a lawe by the
ordinaunce of Angels, and haue not
kepte it.

* When they hearde these thynges,
they herres claue a sunder and
they gnasmed on hym with theyr teth.
But he beyng full of the holy gooste,
looked vp stedfastlye with hys eyes
into heauen, and sawe the glorie of
God, and Iesus standynge on the
ryghte hande of God and sayde: be-
holde, I se the heauens opē, & the sonne
of man standynge on the ryghte
hande of God. Then they gaue a
shoute with a loude voyce, and stop-
ped theyr eares and ranne vpon him
all at once, & cast hym out of þe cyrue
& stoned hym. And the wytnesses layd
dune their cloths at a yongmans fete
named

Saull persecuteth.

The Actes. The chamberlayne is baptised.

named Saull. And they stoned Stephan callinge on and sayenge, Lorde Jesu receaue my sprete. And he kneeled doune, and cryed with a loude voyce, Lorde laye not this synne vnto they charge. And when he had thus spoken he fell a sleape.

¶ Saull persecuteth the Christen The Apostles are scattred abroad. Whyllyp cometh into Samarya. Symon magus is baptised, he dyssembleth. Whyllyp baptiseth the chamberlayne.

¶ The viii. Chaptyre.

A Saull had pleasure in his death. And at that tyme there was a greate persecucion agaynst the congregacyon, whiche was at Jerusalem, and they were all scattred abroad, thowmeout the regyons of Iury, and Samarya, excepte the Apostles. Then deuoute men dressed Stephan, and made greate lamentacyon ouer hym. But Saull made hauocke of the congregacyon, and entred into euery house and drew out both man and woman, and thrust them in to pylson. Howbeit they that were scattred abroad, wente euery where, preachynge the worde. Then came Whyllype in to a Cytie of Samarya, & preached Christ vnto them. And the people gaue hede vnto those thynges whiche Whyllype spake, with one accorde, in that they hearde and sawe the myracles whiche he dyd. For vnclene spretes cryenge with loude voyce, came oute of many that were possessed of them. And many taken with palseys, and many that halcked, were healed. And there was greate ioye in that Cytie. And there was a cortayne man called Symon, whiche before tyme in that Cytie, bled wylthecraftre, and bewytched the people of Samarye, sayenge that he was a man that coulde do great thynges. Whome they regarded, from the least vnto the greatest sayenge, this felowe is the greate power of God. And hym they set moche by, because that of lōge tyme he had mocked them with sorcery. But allone as they beleued Whyllypes preachynge of the kyngdome of God, and of the name of Jesu Christ they were baptised both men and women. Then Symon hym selfe beleued also, and was baptised, and continued with Whyllype, and wondred, beholdinge the myracles and sygnes, whiche were shewed.

¶ When the Apostells, whych were at Jerusalem, hearde saye that Samarya had receaued the worde of God, they sente vnto them Peter, and John. Whych when they were come, prayed for them, that they myght receaue the holy ghoſte. For as yet he receaued the was come on none of them, but they holy ghoſte were baptised only in the name of Christ. Understand Jesu. Then layde they theyr handes on them, & and they receaued the holy ghoſte. ¶ When Symon sawe that thowme lay eng on of the apostles hand on them, & seluestrecea holy ghoſt was geuen, he offered them money sayeng, gyue me also this power, that on whome so euer I put my handes, he may receaue the holy ghoſt. Then sayde Peter vnto hym, thy money peryſhe with the, because thou weneſt that the gyfte of God may be buyed with money. Thou haſt nether parte nor feloweshipp in this busynes. Fortheraunce for thy hert is not ryght in the syght and ſtablyſh of God. Repente therfore of this thy wyckednes, and praye God that the thought of thine hert maye be forgyuen the. For I perceaue that thou art full of bytter gall, and wrapped in iniquyte.

¶ Then answered Symon & sayde, but nowe I praye ye vnto the Lorde for me, that preachynge none of these thynges whiche ye haue therof is spoken, fall on me. And they when ſyciently coſ they had testyfyed and preached the fymed, this wyſde of the Lorde retourned towarde Jerusalem, and preached the Gospell cleis ended in many Cyties of the Samaryans. ¶ Yet remayneth

¶ Then the Angell of the Lorde neth & ſpall spake vnto Whyllype sayenge, aryse whiche was and go towarde myddedaye vnto the ſtabliſhed by waye that goeth doune from Jerusalem vnto Gaza, whiche is in the deſerte. And he aroſe and went on. And preaching of beholde a man of Ethiopia, whiche the Gospell was a chamberlayne, and of great auctorite, is ministered to ytie with Candace quene of the Ethiophians, and had the rule of all her althoughe treasure, came vnto Jerusalem for to our bodily praye. And as he retourned home a cye ſe it not, gayne ſyttynge in his charet, he rede by whoſe ſaith ſayde the Prophecie.

¶ Then the sprete sayde vnto Whyllype, go neare and ioyne thy ſelfe vnto Chriſt to be to yonder charet. And Whyllype ran oute ryght to hym, and hearde hym rede the Prophecie ſayng, & ſayde, Underſtandest thou what thou redest? And he sayde, deuyſion. I howe can I, excepte I had a guyde.

And

* Because he was o: so low: degre in th: world but a poore carpenter, & humbled hi selfe vnto al men, & was obedyent euen vnto þe moost hyle death of the crosse, therfore can not þe Jewes esteeme hym for the very Messias.

And he desyred Phylpp that he wolde come vp and spt with hym. The honour of the scripture which he redde was this. He was ledde as a shepe to be slayne, and lyke a lambe domine before hys merer, so opened he not hys mouth. * Because of his humblenes he was not esteemed, who shall declare his generacyon? for his lyfe is taken from the earth. The Chamberlayne answered Phylpp and sayde, I praye the, of whome speaketh the Prophet this of him selfe, or of some other man? And Phylpp opened his mouth and began at the scripture, and preached vnto hym Iesus. And as they went on theyr waye, they came vnto a certayne water, and the chamberlayne sayde, Se here is water, what shall let me to be baptyzed? Phylpp sayde vnto hym. If thou beleue with all thyne herte, thou mayste. He answered and saide, I beleue that Iesus Christ is the sonne of God. And he commaunded the charer to stande still. And they wente doune both into the water. both Phylpp and also the chamberlayne, and he baptyzed him. And as soon as they were come out of the water, the spere of the Lorde caught awaye Phylpp, that the chamberlayne sawe hym no more. And he wente on his waye reioysynge, but Phylpp was founde at Azotus. And he walked thorowout the countre preachinge in theyr Citeis, tyll he came to Cesarea.

¶ Paul is conuerted, and confoundeth the Jewes. Peter rayseth Tabitha.

¶ The ix. Chapitre.

And Saul yet bretchyng out thiet: nynges, and slaughter agaynst þe discyples of the Lorde: went vnto the hye Prieste, & desyred of hym letters to Damasco to the synagoges, * That yf he fonde any of this way whether they were men or women, he myght bynge them bounde to Jerusalem. But as he iorneyd, & was come nye to Damasco, sodenly there shined rounde about him a lyght from heuen, & he fell to the erth and hearde a voyce sayenge to hym. * Saul, Saul, why persecutest thou me? And he sayde, what arte thou Lorde? And the Lord sayde, I am Iesus whome thou persecutest, it shall be harde for the to kyche agaynst the prycke. And he both tremblyng, and assayed sayde, Lorde, what wilt thou haue me to do?

And the Lorde sayde vnto hym, aryse and go in to the Cytye, and it shall be tolde the what thou shalt do.

The men whiche iorneyd with him: stode amased, for they hearde a voyce, but sawe no man. And Saul arose fro the earth, and opened his eyes, but saw no man. Then ledde they hym by the hande, and brought hym into Damasco. And he was thre dayes without syght, and nether eate nor dranke. And there was a certayne dyscyppe at Damasco named Ananyas, and to him sayde the Lorde in a visyon, Ananyas And he saide beholde I am here Lorde And the Lorde sayde vnto hym, aryse and go in to the strete whiche is called strayght, and seke in the house of Judas, after one called Saul of Tharsus For beholde he prayeth, and hath sene in a visyon, a man named Ananyas, comynge into hym, and puttyng his handes on hym, that he myght receaue his syght.

¶ Then Ananyas answered Lorde I haue hearde by many of thys man, C howe moche euell he hath done to thy * sanctes at Jerusalem, and here he hath auctoryte of the hye Priestes to þe scripture bynde all that call on thy name. The alwayes the Lorde sayde vnto hym, go thy wayes, be standeth for he is a cholen vessel vnto me, to none other beate my name before the Gentyles, & but only kynges, and the chyldren of Israell. those þe bele for I wyl shewe hym howe great thin ued þe Gogges he must suffre for my names sake. þe that was

Ananyas went his way, and entered into þe house, and put his handes them, which on hym and sayde, brother Saul, the were men is Lorde that appered vnto the in the uynge in thys waye as thou camst, hath sent me, that world & not thou myghtest receaue thy syght, and those that are be fylled with the holy ghost. And immediately ther fell from his eyes, as it ys may se as had tene scales, & he receaued his sight ter by them and arose, and was baptyzed, and receaued meate, & was confortd. Then which Paul was Saul a certayne dayes with the dyscyples which wer at Damasco. And bethen to strayght waye he preached Christe in manye the Synagoges, howe that he was the to, as in thys sonne of God. All that had hearde him Chapre at were amased and sayde, Is not this he at þe letter. that spoiled them whiche called on his an d. g. No. name in Jerusalem, and came herher xiii. f. ii. Co for the entente that he shulde bynge in. viii. & in them bounde vnto the hye Priestes? many othen But Saul increased in strenght, & ton places. founded þe Jewes which dwell at Damasco

Act. viii. a.

Actes. xxi. b

Saul is conuerted.

kynges ther beastes of the earth, and bermen, and on, and ther wommes, and foules of the ayre. And foze must be there cam a boyce to hym, & Peter, iustified by his eate. But Peter sayd, God forbid sayth that Lorde, for I haue neuer eaten any came by bea thyng, & is comen oʒ bncleane. And the ryng the boyce spake vnto hym agayne, the se- glad tidings conde tyme, what God hath clesed, preached in that make thou not comen. This was Chyste. Done thysse, and the vessell was recea- Roma. x. ued by agayne into heauen.

And therfore Whyle Peter mused in hym selfe must ye loke what thys bysion whiche he had sente vnto the woꝝ ment, beholde, the men whiche were des of Luke sent from Cornelyus, had made inquis- in the begyn rance for Symons house, and stode be- ryng of this foze the doze. And called out one and Chapter, asked whether Symon which was al- where he sat so called Peter were lodged there. eth that he Whyll Peter thought on this bysion, feared God, the spete sayde vnto hym, beholde me which thing seke the, arysse therfore, get the doune he could not and go with them, and doubte not, for haue done I haue sent them. Peter went doune nether yet vnto the men, whiche were sente vnto haue prayed hym from Cornelyus, and sayde. ner geue al: Beholde, I am he whome ye seke, most, except what is the cause wherfore ye are com he had bele: And they sayde vnto hym, Cornelyus ued, for how the capytayne, a iust man, and one that shuld he haue feareth God, and of good reporte as- called on hi, amonge all the people of the Jewes, on whom he was warned by an holy Angel to send beleued not: for the in to hys house, and to heare Thus are we woꝝdes of the. Then called he them in compelled to and lodged them.

ascrybe his And on the morowe Peter went calling vnto awaye with theym, and certayne by- sayth out of then from Joppa accompanied hym. whiche these And the thyrde daye entred they into frutes of Cesarya. And Cornelyus wayted for prayer, and them, and had called to gether hys fastyng pꝛo: kynsmen, and specyall frendes, And reade, speci as it chaunsed Peter to come in, Cor- ally seinge h nelyus met hym, and fell doune at his saynt Maule fete, and woꝝhypped hym. But Peter affymeth h toke hym by sayenge, stande by, for e- whatsoeuer uyn I my selfe am a man. And as he lgnor done of talked with hym he cam in, and founde sayth h same many that were come to gether. And is synne. Ro he sayde vnto them. Ye knowe howe ma. xlii. d E that it is an vnlawefull thyng for a The Chyste man that is a Jewe, to company, oʒ then, & luche come vnto an alyente, but God hath as wyl the shewed me that I shulde not call eny scrypture to man comen oʒ bncleane, therfore cam I ke trewe in vnto you without laienge naye, allone all places, & as I was sent for. I aske therfore, for to expounds what intent haue ye sent for me. And

Cornelyus sayd. This daye now. iiii. one terte, & dayes I fasted, & at the ninth houre I an oʒ her prayed in my house, & beholde, a man maye agro stode before me in bryght clothing, and with it, do sayde Cornelyus, thy prayer is herde & ryght well thyne almes deds are had i remēbrā: knowe that ce in the syght of God. Send t herfor his calling to Joppa, and call for Symon whiche & our salua is also called Peter. He is lodged in cion is frely the house of one Symō a tanner by the gye of god see syd, the whiche allone as he is come, for his sona shall speake vnto the. Then sent I for ne Chyistes the immediatly, & thou hast well done sake, & not for to come. Now are we all here p̄sent for h deser- before God, to heare allthynges that uyn of our are commaunded vnto the of God. woꝝkes.

Then Peter opened his mouth And becaus and sayd, Of a trueth I perceauē, that se sayth cam God is not parciall but in all people receauerthys he that feareth hym & woꝝketh right: f great & welnes, is accepted with hym. fre benefite

Ye knowe the preachynge that of God, & bo God sent vnto the chyldren of Israel, lue it to be preachynge peace by Iesus Chyste, true, & woꝝ which is L O R D E ouer all thyngs, hes nether & Whiche preachynge was publised cā belene it thowowe oute all Jewysse, and beganne neryet deser in Galile, after h baptyme which John ue it, ther- preached how God had annoynted Je foze is it as- lus of Nazareth with the holy ghoſt, cribed vnto and with power. Whiche Iesus went sayth & not aboute doinge good, and healinge all to woꝝkes. that were oppressed of the deuyls, for Jf prayer oʒ God was with hym. And we are wy: fastyng oʒ nesses of all thynges whych dyd in the the holyst lande of the Jewes and at Jerusalem, woꝝke vnto whom they stowe, and honge on tree. der heauen hym God reysed by the thyrde daye, coulde lue, and shewed hym openly, not to all the Chyste had people, but vnto vs witnes chosen be: neuer neded foze of God, which ate & droncke with to haue sus- hym, after he arose from deeth. & And f sted soch. he commaunded vnto vs to preache vnto greuous to the people and testifye, that it is he paynes, but h is ordened of God a iudge of quykke bterly dyed and deed. To hym gyue all the vno: i bayne, p̄phetes witnes, that thowow his name, ther shulde all that beleue in hym, shall receaue re: God frely nullyon of synnes. & chose vs but

Whyle Peter yet spake these out woꝝks woꝝdes, the holy ghoſt fell on all them shuld chose whiche hearde the preachynge. And him. Wnder they of the circumſyon which beleued, stande ther- were astonyed, as many as came with for that by Peter, because that on the Gentyls al his woꝝkes so was shed oute the gyfte of the ho: was he uor ly ghoſt. For they hearde them speake called, but with tonges and magnifye God. The by his faith answered Peter, can eny man forbyd out of whi-

che hys woꝝ water, that these shulde not be bapty-
zes sprange sed, which haue receaued þe holy ghost
which sayth as well as we? And he commaunded
god freli ga them to be baptyzed in the name of þe
ue him, & by **L O R D** & Then prayde they hym:
it frely cal: to tary a fewe dayes.

led hym as
he calleth and sancty vs al. Good woꝝkes must we
do, as this man dyd, and that with al loue & earnest-
nes, and ther to are we bounde, and with out them
can it not beknownen whether we be very Chyſten
or not, no moꝝe the we can know a tree to be good
and neuer fele his frute, but we maye in no condi-
cion ascribe iustification or saluacyon to them, for
as sayth Chyſt Luk. xviij. when ye haue done all ye
can do, saye ye are vnproffitable seruautes, but
to sayth, which onely can reueale the benefytes of
Chyſt, & beleue þe he alone hath deserued forgyue-
nes for þe synne s of þe whole world. **J. Jo. i. & ii.** The
Apostles were here first taught & certified by þe ho-
ly ghost of þe conuersyon of the gentyles.

¶ Peter sheweth the cause wher-
fore he went to the Herythen. Barna-
bas & Paull preach vnto the Herythē.
Agabus pphetieth derth for to come.

C The. xi. Chapter.

And the Apostles & the brethren
were thowout Jewry, heard
saye that the Herythē had also receaued
þe woꝝde of God. And whē Peter was
come vp to Jerusalem, they of the cir-
cumciſyon reasoned with hym sayng,
Thou wentest into men vncircumci-
sed, and dydest eate with them.

Then Peter began & expounded
the thyng in order to them sayng, I
was in the cytye of Joppa prayinge,
& in a trance I sawe a vision, a certen
bessel descende, as it had bene a large
lynnen clothe, let downe from heauen
by the fower corners, & it came to me.
Into the whiche when I had fastened
myne eyes, I considered & sawe fower
fores beasts of the earth, & vermen &
mowmes, & foules of the ayer. And I
hearde a voyce sayunge vnto me, arylse

B Peter slep, & care. And I sayd, God for
byd Lorde, for nothyng & comen of
The Je- wies called bacene, hath at any tyme entred into
that comen my mouth. But the voyce answered
which is vnto me agayne frō heauen, count not thou
pure & uncle those thynges comen, which God hath
washed & which clenſed. And this was done thre ty-
ches were mes. And all were taken vp agayne
forthyddē by into heauen.

¶ I saw to eat And behold immediatly ther were
Leuit. xi. this me come vnto the house where I

was sent from Cesarea vnto me. And
the sperte sayde vnto me, that I shulde
go with them, with out doutyng.
Moreouer these syxte brethren accom-
panyed me, & we entred into the mans
house. And shewed vs, howe he had
seke an angell i his house, which stode
and sayde to hym, send men to Joppa,
and call for Symon, named also Pe-
ter, he shall tell þe woꝝdes, whereby both
thou and all thyne house shalbe saued.
And as I beganne to preache, the ho-
ly ghost fell on them, as he dyd on vs
at the begynnyng. Then came to my
remembraunce the woꝝdes of the lorde,
howe he sayde, * John baptyzed with John. **J. d.**
water but ye shalbe baptyzed with the
holy ghost. For as moch then as God
gaue them lyke gyftes, as he dyd vnto
vs, when we beleued on the **L O R D**
Jesus Chyſt, what was I that I shuld
haue withſtande God? Whē they heard
this, they helde their peace and glorify-
fied God, sayinge, then hath God also
to the gentyls graunted repentance
vnto lyfe.

They which were scattyrd abroade
thorow the affliction that arose about
Steuens, walked thorow oute tyll they
came vnto Phenices and Cypers and
Antioche preachyng the woꝝde to no
man, but vnto the Jewes onely. Some
of them were me of Cypers & Syene,
whiche when they were come into An-
tioche, spake vnto the Grekes, & prea-
ched þe Lord Jesus. And the hand of þe
Lorde was in them, & a grate nombra
beleued and turned vnto the Lorde.

¶ Tydings of these thynges came
vnto the eares of the congregacyon,
whiche was in Jerusalem. And they
sent forth Barnabas that he shuld go
vnto Antioche. Whiche when he was
come and had ſene the grace of God,
was glad, and exhorted them all, that
with purpose of hert, they wolde con-
tinuallly cleave vnto the **L O R D** & E.

For he was a good man, and full
of the holy ghost and of sayth, & moche
people was added vnto the **L O R D**.
Then departed Barnabas to Tarsus,
for to seke Saul. And when he had
founde hym, he brought hym vnto
Antioche. And it chaunced that a
whole yere they had ther conuersaciō
with the cōgregacion there, & taught
moche people, in so moche that the dis-
ciples of Antioche were the first that
were called Chyſten.

Act. xxi. d.

* In those dayes came Prophetes from Ierusalem vnto Antioche. And ther shewd by one of them named Agabus, and signified by the sperte, pther shulde be great dert) throughout all the worlde, whiche came to passe in the Emperoure Claudius dayes. Then the discipples euery man accordyng to his abylite, purposed to sende socoure vnto the byethren whiche dwelt in Jewry. Whiche thyng they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

Herode persecuteth the Christe, Kyles James and putteth Peter in prison, whom the Lord deliuereth by an Angel. The shameful death of Herode.

The. xii. Chapter, &

In that tyme Herode the kynge brecched forth his handes to bere certayne of the congregacyon. And he kyled James the brother of John with the swerde, and because he sawe that it pleased the Jewes, he proceeded forth, & toke Peter also. Then were the daies of swete byed. And when he had caught hym, he put in prison and deliuered hym to. iij. * quaternions of soudyers to be kept, entendinge after ester to byng him forth to the people. Then was Peter kept in prison. But prayer was made without ceasinge of the congregacion, vnto God for him. And when Herode wold haue brought hym out vnto the people, the same nyght slepte Peter betwene two soudyers, bounde with two chaynes, and the keepers before the doore kepte the prison.

And beholde the angell of the Lord was there present, and a lyght shyned in the lodge. And he smote Peter on the syde, and steryd hym by sayinge: aryse, by quickly. And his cheynes fel of from his handes. And the Angell sayde vnto hym: gyrde thy selfe and bynde on thy * sandales. And so he dyd. And he sayde vnto hym: cast thy mantle about the, and folowe me. And he came oute and folow hym, and mist not, that it was trithe whiche was done by the Angell, but thought he had sene a vision. When they wer past the fyrr and seconde watche, they came vnto the yron gate that ledeth vnto the cite, which opened to them by his awne accorde. And they went out and passed thowowe one strete, and by and

by the Angell departed from hym.

And when Peter was come to hym selfe, he sayde: nowe I knowe of a surety, that the Lord hath sent his Angell, and hath deliuered me out of the hande of Herode, and from all the waytynge for of the people of the Jewes. & & And as he considered the thyng, he came to the house of Mary the mother of one * John which was * Thys called Marke also, where many were gathered together in prayer. As same Marke Peter knocked at the entry doore, a that wroth damsel came forth to hearken named gospel of Rhoda. And when she knewe Peters Marke boyce, she opened not the entry for gladnes, but ran in and tolde how Peter stode before the entry. And they sayde vnto her: Thou art madd. And she bare them doune that it was euens so. Then sayde they: it is his angell. But Peter continued knocking, and when they had opened the doore, and sawe hym, they were astonied. And he beckened vnto them with the hande, to holde theyr peace, and tolde them by what meanes the Lord had brought hym out of the prison. & And he sayd go shewe these thynges vnto James & to the byethren. And he departed and went into another place.

Asone as it was daye ther was no lytell a do amonge the soudyers, what was become of Peter. When Herode had called for hym, and found hym not, he examined the keepers, and commaunded them to departe. And he descended from Jewry to Cesarea, & ther aboad. Herode was displeased in them of Tyre and Sidon: And they came al at once, and made intercession vnto Blastus the kinges chamberlen, and desyred peace, because theyr countrey was wrypsed by the kynge's land. And vpon a daye appoynted, Herode arayed hym in royall apparell, and set him in his seate, and made an oracion vnto them. And the people gaue a shout, saying, it is the voyce of a God and not of a man. And immediately the angel of the Lord * smote hym, because he gaue not God the honour, and he was eaten of wormes & slayne and gaue by the ghost. And the word came of God grewe and multiplied. And Barnabas and Paul returned to Ierusalem, when they had fulfilled the offyce, and toke with them John which was also called Marke.

* Quater: and. is four

* Sandals: are soles to be bounde under the fete

* Herode is slayne and

Q. 111.

Q. 111.

Elymas the sorcerer.

The Actes.

Pauls sermonde.

Paul and Barnabas are called to preache amonge the heythen Of Sergius Paulus & Elymas the sorcerer. Paul pacheh at Antiocha.

The. xiiij. Chapter.

A Here were at Antioche, in the congregacyon certayne. * Pro- phetes and teachers, as Barnabas & Symon called Niger, and Lucius of Cerene and Manathen Herode the Tetrarches noisefolowe, and Saul. As they mynstrred to the Lorde & fasted, & holy ghoſte ſayde, ſeparate me Barnabas and Saul, forſe the worke whers bnto I haue called them. Then faſted they and prayed, & put theyr handes on them, and let them go. And they after they were ſent of the holy ghoſt, came bnto Seleucia, and from thence they ſayled to Cypres. And when they were come to Solamine, they ſnewed & worde of god in & ſynagoge, of & Jewſ. And they had John to theyr myniſter.

When they had gone thorowout the yle bnto the citie of Paphos, they founde a certayne ſorcerer, a falſe prophet whiche was a Jewe, named * Barieſu, which was with the ruler of the countre one Sergius Paulus a prudent man. The ſame ruler called bnto them Barnabas and Saul, and deſpyed his ſonne, to heare the worde of God. But * Elymas the ſorcerer (for ſo was his name by interpretation) with ſtoode them, & ſought to turne away the ruler from ſen to blynde the ſayth. Then Saul * whiche alſo & worlde is called Paul beyinge full of the holy ghoſte ſet his eyes on hym, & ſayde, Sur ſorcerer O full of all ſutteltie and dyſſeytfulnes, the chyld of the deuyl & the enemyer wher myne of all ryghteouſnes thou ceaſeſt they go to not to peruert the ſtraight wayes of worke, they the Lorde and nowe beholde & hand of fall to croſſe the Lorde is upon the, and thou ſhalt ſinge and be blynde & not ſe the ſunne for a ſea- prayinge ſon. And immediatly ther fell on hym all holy wor a myſte and a darckenes, and he went des to decea aboute ſekynge them that wulde leade ne & people hym by the hande. Then the ruler wher al makyn he ſawe what had happened, beleued, ge them to & wddied at the doctrine of the Lord. iudge & When they that were with Paule, they departed by ſhypp fro Paphus, ther talke is they came to Perga a cytie of Paphia, and there John departed from the deuyl. them, and returned to Jeruſalem. And elymas But they wandred thowowe the countre was byſſe na tres from Perga to Antioche a cytie wher by inter of the countrey of ſyſidia, and went

into the ſynagoge on the Sabath daye & ſat doune. And after the lawe & the text wher the prophetes were redde, the rulers of the ſynagoge ſent bnto them ſayig yemen and brethren, yf ye haue eny ſermon to exhorte the people, ſaye on.

Then Paul ſtoode by & beckened with the hande, and ſayde, Men of Iſrael, and ye that feare God, gyue audience. The God of this people choſe our fathers, and exalted the people as great & when they dwelt as ſtraungers in the lande of Egypte, and with a myghty arme brought them oute of it, & about the tyme of xl. yeres ſuffres ye theyr maners in the wyldernes. And he deſtroved. vij. nacyōs in the lande of Canaan, and deuided theyr lande to them by lot. And afterwarde he gaue bnto them iudges about the ſpace of xliij. C. and l. yeres bnto the tyme of Samuel the prophet. And after that, they deſpyed a kynge, and God gaue bnto them Saul the ſonne of Cis, a Hebrew man of the trybe of Benjamin, by the ſpace of xl. yeres. And after he had put hym doane, he ſet by Dauid to be theyr kynge, of whom he reported ſayinge, I haue founde Dauid the ſonne of Jeſſe, a man after myne awpe hert, he ſhall fulfyll all my myll.

Of this mannes ſeed hath God, accordinge to his promes, brought forth to & people of Iſrael, a ſauour, one Jeſus, when John had firſt preached beſore his comynge the baptyme of repentance to Iſrael. And when fyftye yeres John had fulfyllled his courſe, he ſayd Theſe perſon whome ye thynke that I am, the ſame muſt ye reackon I not. But beholde ther cometh he ſcō there one after me, whoſe ſewes of his ſete I am not worthy to lowſe.

Ye men and brethren, chyldren of the generacyon of Abraham, and not from whoſoener amonge you feareth God, theyr ſyſte to you is this worde of ſaluacyō ſent. Judge. The inhabyters of Jeruſalem & theyr rulers, becauſe they knewe hym not, nor yet the voyces of the prophetes whiche are redde euery Saboth daye, they haue fulfyllled them in condemnynge hym. * And when they founde no cauſe of deeth in hym, yet deſpyed they ſylate to kyll hym. And when they had fulfyllled all that were wyrtten of hym, they toke hym doune from the tree & put hym in a ſepulcre. But God rayled hym agayne from deeth, and he was ſene many dayes of them

which

The Apostles preche.

The Actes The creple es healed. lxxiii.

whiche came with hym from Galyle to Jerusalem. Whiche are his witnesses vnto the people.

And we declare vnto you, howe that the promys made vnto y^e fathers God hath fulfilled vnto vs thei^r children, in that he rayled vp Iesus agayne. Euen as it is written in the fyrste psalme: * Thou arte my sonne, this same daye begat I the. As concerninge that he rayled hym vp from deeth, nowe no more to retorne to corruption, he sayde on this wyse. The holy myngles made to Dauid; I wyl geue the saythfully to you. Wherfore he saith also in another place. Thou shalt * not suffre thine holy to be corrupted. Howe be it Dauid after he had in hys tyme fulfilled the wil of god he slepte and was layde with hys fathers, and sawe corruption. But he whom God resyred agayne, sawe no corruption.

Be it knowne vnto you therfore y^e men and brethren, that thorow this man is preached vnto you the forgiveness of synnes, and that by hym, all that beleue, are iustified from all thynges from whiche ye coulde not be iustified by the lawe of Moyses. Beware therfore lest that fall on you, which is spoken of in the prophet: Behold ye despylers and wonder, and perysh ye: for I do a worke in youre dayes, whiche ye shall not beleue, yf a man wolde declare it you.

When they were come out of the Synagoge of the Jewes, the Gentyls besought that they wolde preache the worde to them betwene the Saboth dayes. When the congregacyon was broken vp, many of the Jewes & beretous conuertes Paul and barnabas, which spake to them and exorted them to contynue in the grace of God. And the nexte sabbath daye came all moste the whol^e cytie together to heare the worde of God. When the Jewes sawe the people, they were full of indignacion and spake agaynst those thynges whiche were spoken of Paul spekyng agaynst it, and raylynge on it. Then Paul and Barnabas wered holde and sayde, it was mete that the worde of God shulde fyrste haue bene preached to you. But sayinge ye put it from you, and thynke youre selues unworthy of euerslastyng lyfe: lo, we turne to the Gentyls: For so hath the

de the a lyght to the Gentyls, that y^e be saluacio vnto the ende of y^e world.

The gentyls heardes and were glad and glorified the worde of the Lorde, and beleued euen as many as were ordeyned vnto eternall lyfe. And the worde of the Lorde was publyshed thorowe out all the region. But the Jewes moued the worshypfull and honorable women and the chiefe men of the citie, and reyled persecucion agaynst Paul and Barnabas and expelled the oute of thei^r costes. * And they moued he of the duste of thei^r fete agaynst them, and came vnto Iconium. And the disciples were filled with ioye, and with the holy ghost. B

¶ Paul and Barnabas preach at Iconium, some beleue, some here vp sedycyon. At Lystra they wolde do sacrifice to Barnabas & Paul, whiche refuse it, & exhorthe the pepole to worshyppe the true God, Paul is stoned, after y^e commerth he to Derba, Lystra Iconia and to Antioche.

¶ The xiiij. Chapter.

¶ And it fortuneth in Iconium that they went bothe to gether into y^e synagoge of the Jewes, and so spake, that a great multitude both of the Jewes and also of the Grekes beleued. But the vnbeleuyng Jewes, steryd vp and bquieted the myndes of the gentyls agaynst the brethren. Longe tyme a hode they there and quyt them selves boldly with y^e helpe of the Lorde whiche gaue testimony vnto the worde of hys grace, and caused sygnes and wonders to be done by thei^r handes. The people of the cytye were deuyded and parte helde with the Jewes, and parte with the Apostles.

When ther was a faulte made both of the Gentyles & also of y^e Jewes wth thei^r rulers, to put the to shame and to stonethem they were ware of it and fled vnto Lystra Derba, cityes of Lycaonia, and vnto the region that lyeth rounde aboute, and there preached the Gospell. And ther late a certaine man at Lystra weake in hys feete, beyng creple from hys mothers wombe, and neuer walkyd. The same hearde Paul preache. Which behelde hym and perceaued that he had sayth to be whole, and sayde with a loude voyce, stand vp right on thy fete. And he stert vp, and walked. And when the people sawe, what Paul had done, they lyfte vp they

¶ Psal. lxx. b.
¶ Hebr. i. b.

¶ Esa. lx. b.
¶ Psal. xlv. d.
¶ Act. ii. d.

¶ Math. x. b.
¶ Mar. vi. b.
¶ Luk. ix. a.

¶ Psal. lxx. b.
¶ Rom. x. b.

¶ Esa. lxx. b.

Paul nor Barnabas

Actes. wolde not be sacrefysed vnto.

they boyces, sayenge in the speache of Lycaonia, Goddes are come doune to vs in the lycknes of men. And they called Barnabas Iuppter, and Paul Mercurys, because he was the preacher. Then Iuppters Priest, whiche dwelte before their Cytie, brought or hore to haue en and garlandes vnto f church porch open & gar and wold haue done sacrefyce with the landes of people. But when the Apostles, Barnabas and Paul hearde that, they rente they clothes, and ran in amonge the people, cryeng & sayenge, syis why do ye this? We are mortall men lyke vnto you, & preache vnto yon, that ye shulde turne from these banyties vnto the lyuynge God, whiche made heauen and earth, and the see, and all that in them is, the whiche in tymys past suffred all nacions to walche in their owne wayes. Neuerthelesse he lefto not hym selfe without myrtes, in that he shewed his benefytes, in gyuinge vs rayne from heauen, and frutefull seasons, fyllynge oure hertes with foode, and gladnes. And with these saienges, scase refrayned they the people, that they had not done sacrafyce vnto them.

Thyther came certayne Jewes, from Antioche, and Iconyum, and obtained the peoples consent, and stoned Paul, and drewe hym out of the Citie supposynge he had bene deade. Howbeit as f discyples stode rounde aboute hym he aroso vp and came into the cytye. And the nexte daye he departed to Barnabas to Werba. After they had preached to that Cytie, & had taught many, they returned agayne to Lystra and to Iconyum, and Antyoche, and strenghted the discyples soules, exhortynge them to contynue in the fayth, assyming that we must thorowe moch tribulacyon, entre into the kyngdome of God. And they ordered them elders by eleccion in euery congregacion, and prayde and fasted, and commended the to God, on whome they beleued. And they went thorow out Idydia, & came to Samphilya, & when they had preached the worde of God in Perga, they descended into Attalya, and thence departed by Myppe to Antyoche, from whence they were deliuered vnto the grace of God, to the worke which they had fulfilled. When they were come and had gathered the congregacion to gether, they rehersed all that God had

done by the, & how he had opened the doze of fayth vnto the Gentyls. And thers they abode longe tyme with the dysciples.

Variaunce aboute circumcysed. The Apostles pacifice the matter at Jerusalem. Paul & Barnabas preche at Antioche.

The .xv. Chapter.

Then came certayne frō Jewys, And taught the brethren except A ye be circumcysed after the maner of Moses, ye cannot be saued. And when there was rylen dissency on and dysputynge not a lytte li vnto Paul and Barnabas agaynst them. They determined that Paul and Barnabas, and certayne other of them shulde ascende to Jerusalem vnto the Apostles and elders about this question. And after they were brought on their waye by f congregacyon, they passed ouer Phenices and Samaria, declarynge the conuersyō of the Gentyls, & they brought great ioye vnto all the brethren. And when they were come to Jerusalem, they were receaued of the cōgregacyō and of the Apostles and elders. And they declared what thynges God had done by them. Then rose vp certayne of the secte of the Pharises, which dyd beleue, sayinge that it was nedfull to circumcise them and to to enioyne the to kepe the lawe of Moses. And the Apostles & elders came to gether to reason of this matter.

And when ther was moche dysputynge, Peter rose vp and sayde vnto them. Ye mē and brethren, ye know how that a good whyle ago, God chose amonge vs that the Gentyls by my mouth shulde heare the worde of the Gospell and beleue. And God whiche knoweth the hert, bare them witness, and gaue vnto the the holy ghost, eue as he dyd vnto vs & he put no difference betwene them & vs, but with fayth purifyed their hertes. Nowe ther why tempte ye God, that ye wold put a yoke on the discyples neckes, which neither oure fathers nor we were able to beate. But we beleue that thorowe the grace of the Lorde Jesu Christ, we shal be saued, as they do. Then all the multitude was peased and gaue audience to Barnabas and Paul, whiche tolde what sygnes and wonders God had shewed among the Gentyls by the.

And when they helde their peace James

* Fayth purifyed their hertes. &c. Their hertes were purifyed with fayth, because they receaued by fayth, & they synners were not

The Apostles make a decree. Actes. Tymothe is circumsised .lxx.

putted vnto James answered sayinge, Men and brethren hearken vnto me. Symeon told geuen to howe God at the begynnyng dyd by Christ shew vnto the Gentyls, and receaued of the people vnto his name. And to this agreeth the wordes of the Prophetes, as it is wyrtten. After this I will returne, and will blyde agayne, the tabernacle of Dauid which is fallen downe, and that which is fallen in dekey of it, will I blyde agayne, and I will set it vp, that the residue of men myght seke after the Lorde, and also the Gentyls.

¶ Wp̄ wh̄t̄ c̄yls * vpon whom my name is named my name is sayth the L O R D E, which doth all named &c. these thynges, known vnto God are that is. all his workes from the begynnyng those shal of the world. Wherefore my sentence is, be named as that we trouble not them which from my name, as among the Gentyls, are turned to God, are those but that we wyte vnto the, that they are called & abstayne them selues fro fylthynges of people of ymagis, fro fornicaciō fro * straglyd God and and from bloude. For Moyses of olde the Lord hath in euery cite that preache nauntis of hym, and he is rede in the synagoges the Lorde, & euery Saboth daye.

¶ The pleased it the Apostels and gacion of elders with the whole congregacion, Christ, or to sende cholen men of their awne company to Antioche with Paull & Barnabas. They sent Judas called also Stran. Barlabas, & Syllas, which were chesegled is that men amonge the brethren, & gaue the which dyeth letters i their hand after this maner. & hath not The Apostels, elders & brethren bys bloude sende gretynges vnto the brethren whiche are of the Gentyls in Antioche, Syria and Cylcia. For as moche as we haue hearde that certayne which departed from vs, haue troubled you with wordes, & combyed your myndes sayinge, Ye must be circumsised & kepe the lawe, to whom we gaue no soche commaundement. It semed therfor to us a good thyng, when we were come to gether with one accorde, to sende cholen me vnto you, with our beloued Barnabas and Paull, men that haue Jeoparded thir lyues for the name of our Lorde Jesu Christ. We haue sent therfor Judas & Syllas, which shall also tel you f same thynges by mouth. For it semed good to f holy ghost & to us, to put no greuous thyng to you, more the these necessary thynges, that is to say, that ye abstayne fro thynges offred to ymagis, from bloude, from strangled and fornicaciō. From which

ye kepe your selues, ye shal do well. So fare ye well.

When they were departed, they came to Antioche and gathered the multitude to gether, and deliuered the pisse. When they had rede it, they reioysed of that consolacion. And Judas and Syllas beinge * Prophetes, exhorted the brethren with moche preaching, and strengthed them. And after that they had taried there a space, they uerse places were let go in peace of the brethren vnto the Apostles. Now standyng it Testament, pleased Syllas to abyde there still. For expounders of scripture continued in Antioche teachinge and preachinge the word of the Lorde with other many.

But after a certayne space, Paull sayd vnto Barnabas, Let vs go agayne and visite our brethren in euery cite wherewe haue shewed the word of the Lorde, and se howe they do. And Barnabas gaue counsell to take with the John, called also Marke. But Paull thought it not mete to take hym vnto their company whiche departed from them at Paphlagonia, & went not to the worke. And the dissencion was so sharpe betwene them, that they departed a sunder one from the other, so that Barnabas toke Marke & sayled vnto Cyprus. And Paull chose Syllas and departed, deliuered of the brethren vnto the grace of God. And he went thorowe all Cyria and Cilicia, stablishinge the congregacions.

¶ Tymothy is circumsised. Paull preacheth at Philippios, & there is he put in prison.

The .xij. Chapter.

¶ When came he to Derba and to Lystra. And beholde a certayne disciple was ther named Tymotheus, a womans sonne which was a Jewesse and beleued, but his father was a Greke. Of whom reported well, the brethren of Lystra and of Iconium.

The same Paull wolde that he shuld go forth with him, and toke and circumsised him because of the Jewes which were in those quarters, for they knew all, that his father was a greke. As they went thorowe the cyties, they deliuered the decrees for to kepe, ordeyned of the Apostles and elders, whiche were at Jerusalem. And so were the congregacions stablished in the fayth, and increased in number dayly.

¶ When

Lydia is baptised

Actes. The keeper of þe p̄eson is cōuerted

B When they had gone thorow out Whigia, and the region of Galacia, & were forbydde of the holy ghoſt to ſa- che the worde in Asia, they cam to My ſia, and ſought to go into Bethania. But the ſp̄ete ſuſtred them not. Then they went ouer Myſia, and cam doune to Troada. And a viſion appered to Paul in the nyght. There ſtoode a mā of Macedonia & prayed hym, ſayinge, come into Macedonia and helpe vs.

C After he had ſene the viſion, immedi- atly we prepared to go into Macedonia certified that the Lord had called vs, for to preache the Goſpell vnto them. Then lowſed we forth from Troada, & with a ſtrayght courſe came to Sa- mothracia, and the nexte daye to Nea- polim, and from thence to Philippos, which is the cheſe cite in the partes of Macedonia, & a fre cite.

We were in that cite abyding a certayne dayes. And on the Saboth dayes we went out of the cite beſydes a ryuer wher men were wont to pray, And we ſate doune and ſpake vnto the women whiche reſorted thither. And a certayne woman named Lydia a ſel- ler of purple, of the cite of Thyatira, which worſhipped God, gaue vs audi- ence. Whole hert the Lorde opened that ſhe attended vnto þe thyngs, which Paul ſpake. When ſhe was baptiſed and her houſhold, ſhe beſought vs ſay- inge, If ye thynke that I beleue on the Lorde, come into my houſe, and abyde ther. And ſhe conſtrayned vs.

Leuit. x. d
Deu. xlviii. b
1. Re. xxviii. a.

* And it fortuned as we went to prayer, a certayne damſell poſſeſſed with a ſp̄ete that prophesied, met vs, whiche brought her maſter & maſtres moche bauntage with Propheſyinge. The ſame folowed Paul and vs and cryed ſayinge, theſe men are the ſer- uantes of the moſt hye God, whiche ſhewe vnto vs the waye of ſaluacyon. And this dyd ſhe many dayes. But Paul not content, turned aboute and ſayde to the ſp̄ete. I commaunde the in the name of Jeſu Chriſt, that thou come out of her. And he came out the ſame houre.

And when her maſter & maſtres ſawe that þe hope of their gaynes was gone, they caught Paul and Silas, and due them, into the market place vnto the rulers, and brought them to the officers ſayinge, Theſe men trou- ble our cite, which are Jewes & prea-

che ordinaunces, whiche are not lan- full for vs to receaue, neether to obſer- ue, ſeyinge we are Romayns. And the people rann on them, and the officers rent theyr clothes, and commaunded them to be beaten with roddeſ. And when then had beaten them fore, they caſt them into p̄elon, commaūdyng þe ſayler to kepe them ſurely. Which ſay- ler when he had receaued ſuche com- maundement, thruſt them into the yner p̄elon, and made theyr fete faſt in the ſtockeſ.

At mydnyght Paul & Silas pray- ed, and lauded god. And the p̄eloners hearde them. And ſodenly ther was a greato earthquake, ſo that the foundation of the p̄elon was ſhaken, and by and by all the doores opened, & euery mannes bandes were lowſe.

When the keeper of the p̄elon waked out of his ſleepe & ſawe the p̄elon do- res open he due oute hyſ ſwearde & wolde haue kylled hym ſelfe, ſuppo- poſyng the p̄eloners had bene ſledd. But Paul cryed with a loude voyce, ſayinge, do thy ſelfe no harme, for we are heare. Then he called for a lyght and ſprange in and came tremblyng, and fell doune before Paul and Sy- las, and brought them oute and ſayd, Syrs what muſt I do to be ſaued? And they ſayde, beleue on the Lorde Jeſus and thou ſhalt be ſaued and thy houſholde. And they preached vnto hi the worde of the Lorde, and to all that were in hyſ houſe. And he toke them the ſame houre of the night and waſhed theyr woundes, and was bap- tyſed with all that belonged vnto hym ſtrayght waye. When he had brought them into his houſe, he ſet meate befo- re them, & ioyed that he with al hyſ houſholde, beleued on God.

And when it was daye, the officers ſent þe miniſters ſayig let theſe mē go. The keeper of þe p̄elon told this ſayig to Paul, þe officers haue ſent worde to lowſe you. Now therfore get you hen- ce, and go in peace. Then ſayde Paul vnto the, they haue beate vs openly vs cōdēpned, for all þe we are Romains, & haue caſt vs into p̄elon, & now wolde they ſende vs awaye p̄enely? May not ſo, but let the come them ſelues & ſet vs out. When þe miniſters tolde theſe wordes, vnto þe officers, they ſered whē they hearde that they were Romayns & came & beſought them, and brought them

Paul is conuayed by night Actes. The aulter of þ vnknowē god lxvi

them out, and tēspyed them to departe out of the citey. And they went out of the p̄eson and entred into the houses of Lydia, and when they had sene the b̄ethyē, they comforted them and departed.

¶ Paul commeth to Thessalonica, wher the Jewes set the cytye on a ro- ce. Paul escapeth, and commeth to Athens, where he maketh knowen the vnkowne God.

¶ The. xlii. Chapter.

AS they made their iorney thoro- we. Amphipolis and Appolonia they came to Thessalonica where was a Synagoge of the Jewes. And Paul as hys maner was went in vnto them and thre sabboth dayes declared out of the scripture vnto them, & openynge g. and allegynge that Christ must nedes haue suffred and risen agayne from deeth, and that this Iesus was Christ whom (sayde he) I preache to you: And some of them beleued and came and companied with Paul & Syllas: also of the honourable Grekes a great multitude and of the chese womē, not a fewe.

But the Jewes whiche beleued not hauynge indignacion, toke vnto them euyl men whiche were bagabō- des, and gathered a company, and set all the citeis on a roys, and made assaut vnto the house of Jason and sought to byynge them oute to the people. But when they founde them not, they dyue Jason and certayne b̄ethyē vnto the heedes of citey crying: these that trou- ble the worlde are come hydder also whiche Jason hath receaued p̄uēly. * And these all do contrary to the de- crees of Cesar, affyrmyng another kyng, one Iesus. And they troubled the people and the officers of the cy- ty, when they hearde these thynges. And when they were sufficiently an- swered of Jason and of the other, they let them go.

And the b̄ethyē immediately sent awaie Paul and Syllas by nyghte vn- to Berrea. Whiche when they were co- me thither, they entred into the Sy- nagoge of the Jewes. These were the noblest of b̄yths among the of Thes- salonya, whiche receaued the worde with all diligence of mynde, and sear- ched * the scriptures daylye whether those thynges were euē so. And ma- ny of them beleued, also of worshipful

wemen whiche were Grekes, and of men not a fewe. When the Jewes of Thessalonica had knowledge that the the worde of God was preached of Paul at Berrea, they came and mo- ued the people there. And then by and by the b̄ethyē sent awaie Paul to go as it were to the see: But Syllas & Timotheus abode there styll. And they that gyded Paul, brought hym vnto Athens, and receaued a commaunde- ment vnto Syllas and Timotheus for to come to hym at once and came theyr waye. Whyl Paul wayted for them at Athens, his sp̄ete was moued in hym to se the cytye geuen to worshippyng of ymagēs. Then he dysputed in the synagoge with the Jewes, and with þ deuout personnes, and in the marked dayly with them that came vnto hym. Certayne Philosophers of þ Epicy- res and of the Stoykes, dysputed w̄ hym. And some ther were whiche sayd what wyl this babler say? Other sayd, he seemeth to be a tydynge bynnger of newe deuyls, because he he preached vnto them Iesus and the resurrectiō. And they toke hym, and brought hym into Marce strete saying: may we not knowe what thys new doctryne wher of thou speakest, is? For thou bringest straunge tydynge to our eares. We wolde know therfore what those thin- ges meane. For al the Athenians and straungers whiche were there, gaue them selues to nothyng els, but ether to tell or to heare newe thynges.

Paul stode in the myddes of Marce strete and sayde: ye men of Athens I porceane that in all thynges ye are to superstitious. For as I passed by and behelde the miner howe ye wor- ship your goddes, I founde an aulter wherin was written, vnto the vnkno- wen God. Whom ye then ignorantly worship, hym shewe I vnto you, * God that made the worlde and all that are in it sayinge that he is Lorde of hea- uen & erth, he dwelleth not in temple made w̄ hādes, nether is worshipped w̄ mennes hand, as though he neded of any thing, sayng he hym selfe geueth lyfe & b̄reth to all men euery where & hath made of oue blood al nacions of mē, for to dwel on al þ face of þ erth, & hath assigned before, how lōge tyme, & also the endes of their inhabitation, & they shulde seke God, yf they myghte fele & fynd hym though he be not farre from.

Luk. xliiij.

John. xix. d

* Searche the scriptu- res for by them maye ye trye all doctryne.

Act. xlii. c.

Paul preacheth.

The Actes.

Paul Haueth his hedde.

We are
his genera-
cyon. &c. h
is we are
come of him
as of our
father and
maker.

Fayth is
here taken
for th: pro-
myces of
mercy which
thorowe
faith lauebs
whiche pro-
myces after
the resurrec-
cyon of
Christ. God
commaunded
to be pre-
ached vnto
all nacyns
and not to
Jewes only
as before.

from euery one of vs. For in hym we
lyue, moue and haue oure beyng, as
certayne of your owne Poets sayde.

For we are also his generacyon. For
as moche then as * we are the gene-
racyon of God, we ought not to thynke
that the Godhead is lyke vnto golde,
syluer, or stone, grauen by craft, and
ymagynacyon of man.

And the tyme of this ignoraunce
God regarded not. But now he byd-
derth all men euery where repent, be-
cause he hath appoynted a daye, in the
whiche he will iudge the worlde ac-
cording to ryghtwysnes, by that man
whome he hath appoynted, and hath
offred farrth* to all men, after he had
raysed hym from death.

When they hearde of the resur-
rectyon from death, some mocked, and
other sayde, we will heare the agayne
of this matter. So Paul departed fro
amonge th: m. Howebeit certayn men
claued vnto Paul, and beleued, amonge
the whiche was Dionisius a senatour
and a woman named Damaris, and
other with them.

Paul preacheth at Corinthum, con-
tynuyng theate, a yere and an halfe,
goeth agayne in to Syria, cometh to
Ephesus, Cesarea, and Antioche. Of
Apollus, Aquila, and Priscilla

The. xliii. Chapter.

After that Paul departed
from Athens, and cam to Corin-
thum, and founde a certayne Jewe na-
med Aquila, borne in Pontus, lately
come from Italie with his wyfe Pris-
cilla (because that the Emperoure
Claudius had commaunded all Jewes
to departe from Rome) and he drew
vnto them. And because he was of the
same craft, he abode with them, and
wrought, their craft was to make ten-
tes. And he preached in the synagoge
euery Saboth daye, and exhorted the
Jewes and the gentyles.

When Silas, and Tymotheus,
were come from Macedonia, Paul
was constrained by the spere to testy-
fy to the Jewes that Iesus was very
Christ. And when they sayde contrary
and blasphemed, he shooke his raiment
and sayde vnto them, your bloude be
poured oute vnto the gentyls. And
I go blameless vnto the gentyls. And
he departed thence, and entred in to a
certayne mannes house named Iustus
a worshipper of God, whose house

ioyned harde to the synagoge. Howe-
beit one Crispus the chete ruler of the
synagoge beleued on the Lorde with
all his household, and many of the Co-
rinthians gaue audience, and beleued
and were baptysed.

Then spake the Lorde to Paul in
the nyght by a visyon, be not a frayde,
but speake, and holde not thy peace,
for I am with the, and no man shall in-
uade the, that shall hurte the. For I
haue moche people in this Cytie. And
he contynued theate a yere, and spake
monethes, and taught them the wordes
of God.

When Gallio was ruler of the countre
of Achaia, the Jewes made insurreccio-
ne agaynst Paul, & brought
hym to the iudgement seate, sayenge,
thys fellowe counceleth men to wor-
shyppe God, contrarye to the law. And
as Paul was about to open his mouth
Gallio sayde vnto the Jewes, yf it
were a matter of wronge, or an euill
dede (O ye Jewes) reason wolde that
I shulde heare you, but yf it be a que-
styon of wordes, or of names, or of our
lawe, loke ye to yt your selues. For I
will be no iudge in soche matters, and
he draue them from the seate. Then
toke all the Grekes softenes the chet
ruler of the Synagoge, and smote hym
before the iudges seate. And Gallio
cared for none of those thynges.

Paul after this, taried there yet
a good whyle, and then toke his leaues
of the brethren, and sayed thence, in-
to Siria, Priscilla, and Aquila, ac-
companinge hym. And * he wore his
hedde in Cenchrea, for he had a bowe. his hed, and
And he came to Ephesus, and left the kept his
there, but he hym selfe entred into the bowe after
Synagoge, and reasoned with the Je the lawe of
wes. When they despyed hym to tary abstynence,
longer tyme with them, he consented as ye maye
not, but badde them fare well sayenge, reade. And
I must needs at this feaste that cometh me. vi. a.
be in Ierusalem, but I will retourne
agayne vnto you, yf God will. And he
departed from Ephesus, and came vnto
Cesarea, and ascended, and saluted
the congregacyon, and departed vnto
Antioche, and when he had taried
theate a whyle, he departed. And
went ouer all the countre of Galacia,
and Phrygia, by order, strengthyng all
the Discyples.

And a certayne Jewe named Appol-
los, borne at Alexandria, cam to Ephe-
sus.

Paul baptised. xii. men The Actes Exercytes, or coiurer's lyvli.

Paul, an eloquent man, and myghty in the scriptures. The same was informed in the waye of the Lorde, and he spake feruently in the synagoge, & taught diligently the thynges of the Lorde, and knewe but the baptisme of John only. And the same began to speke boldly in the Synagoge. And when Aquila, and Priscilla had hearde hym, they toke hym vnto them, and expounded vnto hym the waye of God, more perfectly. And when he was disposed to go into Achaia, & by the waye more exhortynge the dyscyples to receaue hym. After he was come thither, he holpe them moche, whiche had beleued thowowe grace. And myghtely he ouercame the Jewes, & that openly, shewing by the scriptures, that IESUS was Christe.

Of the xii. men whome Paul baptised at Ephesus; and what miracles were done by him, Demetrius mounth sedition in the Cytie.

The. xix. Chapytte.

IT fortuned whyl Apollo was at Corinthum. that Paul passed thowowe the bypper coades, and came to Ephesus, and founde certayne dysciples, and sayde vnto them, haue ye receaued the holy ghost, sence ye beleued? And they sayde vnto hym, no we haue not hearde whither there be any

Johns baptisme. And he sayde vnto them, wherwith were ye then baptised? And they sayde with John's baptisme. Then sayde Paul, John verely baptysed with the baptisme of repentance, sayenge vnto the people, that they shoulde beleue on hym, which shoulde come after hym, that is on Christe Iesus. When they herde that, they were baptised in the name of the LORDE to beleue in Iesu. And Paul layde his handes vpon them, and the holy ghost came on them, and they spake with tonges, and to come & prophesied, and all the men were baptised.

And he went into the synagoge, & behaued hym selfe boldly, for space of thre monethes, disputynge, and gynnynge them exhortacions of the kyngedome of God. And when dyuers wered harded, & belued not, but spake foule of hym, and the multitude departed from them, and he dysputed dayly in the scolle. of one called Tyrannus. And this continued by the space

of two yeres, so that all they which dwelt in Asia, hearde the worde of the Lorde Iesu, both Jewes and Grekes. And God wrought no small myracles by the handes of Paul, so that from his body, were brought vnto the synagogs departed from them, and the euill sprytes went out of them.

Then certayne of the bagatonde Jewes exorcistes, toke vpon them to call ouer them which had euill sprytes the name of the Lorde Iesus sayinge, We aduise you by Iesu whom Paul preacheth. And there were teuen sonnes of one Screua a Jewe and chiefe of the prestes which dyd so. And the euill spryte answered and sayde, Iesus I know and Paul I know, but who are ye? And the man in whome the euill spryte was, ranne on them, and ouercame them, & preuayled agaynst them, so that they fledde out of that house naked and wounded. And this was knowne to all the Jewes and Grekes also, which dwelt at Ephesus & feare came on them all, and they magnified the name of the Lorde Iesus.

And many that beleued, came and confessed and shewed their workes. Many of them whiche used curious craftes, brought their booke & burned them before all men, and they counted the pryce of them, and founde it fyfty thousand & syluerlyngs. So myghtely grewe the worde of God, and preuayled. After these thynges were ended, Paul, purposed in the synagoge, to passe now & then ouer Macedonia and Achaia, & to go call pence, & to Jerusalem sayinge, After I haue Jewes call bene there, I must also se Rome. So sycle & sente he into Macedonia two of them worth. x. d. that mynistrred vnto hym, Timotheus and Erastus, but he hym selfe remayned in Asia for a season.

The same tyme ther arose no lytell a do about that waye. For a certayne man named Demetrius, a syluer smyth, which made syluer schynys for Diana, was not a lyttell benefyciall vnto the craftes men. Which he called together with the workemen of lyke occupacion, and sayde, Syrs, ye knowe that by this crafte we haue vantage. Howeouer ye se and heare that not as lone at Ephesus, but all most thowowe ded and turned awaye moche people

Paul.

Of the goddas Diana.

Actes.

Paul breaketh breade

are made with handes. So that not only this once crafte cometh into payello to beset at nought, but also that the temple of the great Goddas Diana shulde be dyspyled, and her magnyfycence shulde be destroyed, whiche all Asya, and the worlde worshypeth.

When they hearde these sayenges, they were full of wraithe, and cryed out sayenge, Greate is Dyana of the Ephesians. And all the Cyti was on a rore, and they rushed in to the comen hall with one assente, and caught Gayus, and Arystarcus, men of Macedonia, Pauls companions. When Paul wolde haue entred in vnto the people, the Dyscyples suffered hym not. Certayne also of the chiefe of Asya, whiche were his frendes, sente vnto him, despyrnyng hym þ he wolde not ppeace into the comen hall. Some cryed one thynge, and some an other, and the congregacyon was all out of quyeter, & the more parte knewe not wherfore they were come to gether.

Some of the company dyne forth Alexander, the Jewes thurstynge hym forwardes. Alexander bekened with the hande, and wolde haue geuen the people an answer. When they knewe that he was a Jewe, theare arose a shoute almost for the space of two howres, of all men cryenge, greate is Dyana of the Ephesians.

When the towne clarke had ceased the people, he sayde, ye men of Ephesus, what man is it that knoweth not howe that the Cyti of the Ephesians is a worshyppe of the greate goddas Dyana, and * of the ymage whiche cam from heauen. Seynge the

* Of the y: ought to be content, and to do nothing mag: which rashely, for ye haue brought hyther came from these men, whiche are nether robbers of churches, not yet dyspylers of your goddes. Wherfore yf Demetrius and made Ima: the crafter man whiche are with hym ges amonge haue eny sayenge to eny man, the lawe the Grekes is open, and there ate rulers, let them to the entet accuse one an other. If ye go aboute to wyne þ eny other thynge, it maye be determy: moare ad: ned in a lawfull congregacyon. For uauantage we are in icopardy to be accused of thearby say thys dayes busynes, for as moche as ned þ they theare is no cause whearby we maye were sende gene a rekenynge of this concourse of from Juy: people. And when he had thus spoken for forth of he let the congregacyon departe.

¶ Paul goeth into Macedonya, and heauen, and into Grece. At Troas he rayseth vp a þ they were deade body. At Ephesus he calleth the not mortall elders of the congregacyon to gether, o subiect to comynyteth the keepynge of Gods death.

des flocke vnto theym, warneth them of false teachers, maketh his prayer with them, and departeth to My.

¶ The xx. Chapitre.

¶ The rage was ceased, and Paul called the Dyscyples vnto hym, and toke his leaue of them, and departed for to go in to Macedonya. And when he had gone ouer those partyes, and geuen them large exhortacyons, he cam into Grece, and there abode thre monethes. And when the Jewes layde wayte for him as he was about to sayle into Syria, he purposed to returne thowhe Macedonya. Ther accompanied hym into Asya, Sopater of Berrea, and of Tessalonya, Arystarcus, and Secundus, and Gayus, of Derba, and Tymotheus, and out of Asya, Tychicus, and Trophymos. These wente before, and tarped vs at Troas. And we sayled awaye from Philippios after the easter holy dayes and came vnto them to Troas in fyue dayes, where we abode seuen dayes.

And on the morowe after the Sabbath daye the dysciples came to gether for to breake breade, and Paul preached vnto them, redy to departe on the morowe and contynued the preaching vnto myd nyght. And there were many lyghtes in the chamber, where they were gathered to gether, & theare sat in a wyndowe, a certayne yonge man named Eutychus, fallen in to a depe slepe. And as Paul declared, he was the moare ouercome with slepe, and fel doune from the thyrde losse, and was take by deade. * Paul went doune & fell on hym, and embraled hym, and sayde, make nothyng a do, for his lyfe is in hym. When he was come by agayne, he brake breade, and talcked, and comened a longe whyle, euen tyll the mornyng, and so departed.

And they brought the yonge man a lyue, and were not a lytell comforted.

And we went a fore to My, and lowfed vnto Asson, theare to reciaue Paul. For so had he appoynted, and wolde hym selfe goe a io. A hen he was

iii. Re. xliid
iii. Re. liii. f

come vnto vs to Asson, we toke hym in and came to Mytilynes. And we sayled thence, and came the nexte daye ouer agaynst Chyos. And the nexte daye we arryued at Samos, and tarped at Trogydon. The nexte daye we came to Myleton, for Paul had determyned to leaue Ephesus as they sayled, because he wolde not spende the tyme in Asia. For he hasted to be (yf he coulde possible) at Jerusalem at the daye of Pentecoste. Wherefore from Myleton he sent to Ephesus, and called the elders of the congregacion. And when they were come to hym, he sayde vnto them: Ye knowe from the fyrst daye þ I came into Asia, after what maner I haue ben with you all seasons, seruing the Lord with all humblenes of mynd with many teares, and temptacions whiche happened vnto me by the laynges awayte of the Jewes, & howe I kepte backe nothyng that was profitable: but that I haue shewed you and taught you openly and at home in your houses, witnessyng bothe to the Jewes, and also to the Grekes, the repertaunce toward God, & sayth toward our Lorde Jesus.

And now beholde I go bounde in þ sprete vnto Jerusalem, and knowe not what shall come on me there, but that the holy ghost witnesseth in euery cytye sayinge: that bandes and trouble abyde me. But none of those thynges moue me, nether is my lyfe dere vnto my selfe, þ I myght fulfill my course with ioye, and the ministracion whiche I haue receaued of the LORD JE SU to testifie the Gospell of the grace of God.

And now beholde, I am sure that hence forth ye all (thowome whom I haue gone preachyng the kyngdome of God) shall se my face no more. *

ff **ii. Re. iiii. f.** Wherefore I take you to recorde thys same daye, that I am pure from the bloude of all men. For I haue kepte nothyng backe, but haue shewed you al the counsell of God. Take heed therfore vnto youre selues and to all the flocke, wherof the holy ghost hath made you ouer sears, to rule the congregacyon of God, which he hath purchased with hys bloude. * For I am sure of thys, that after my departyng shall greuous wolues entre in among you, whiche wyll not spare the flocke. Moreover of your awne selues shall

men, arylse speakyng pernerse thynges to diuine disciples after them. Therfore awake and remember, that by the space of. iij. yeres I ceased not to warne euery one of you both nyght & daye with teares.

And now brethren I commend you to God and to the worde of hys grace whiche is able to bilde further and to geue you an inheritaunce amonge all them whiche are sanctified. I haue desired no mans syluer, golde or bo sture. Ye knowe well that these handes haue ministred vnto my necessities, & to them that were with me. I haue shewed you all thynges, howe that so laboryng ye ought to receaue & weak and to remember the wordes of the Lorde Jesu, howe that he sayde: it is more blessed to geue then to receaue.

When he had thus spoken, he kneeled doune and prayed with them all. And they wept all aboundantly and fell on Pauls necke, and kyssed him, sorrowing most of al the wordes which he spake, that they shulde se hys face no more. And they accompanyed hym vnto þ Mypp. Pauls iorneye by Mypp. Of Why Mypp the Euangeliste, and Agabus þ Prophet, whiche warned Paul not to go to Jerusalem. He remayneth stedfast in hys putpose, and is taken in the temple.

¶ The. xxi. Chapter.

And it chaunced that as sone as we had launched forth, & wer departed from them, we cam with a straight course vnto Choon and the daye followinge vnto the Rhodes, and from thence vnto Patara. And we founde a Myppie redy to sayle vnto Phenice, and wēt a brode, & set forth. Then appeared vnto vs Cyprius, and we left it on the lefte hande, and sayled vnto Sirya and came vnto Tyre. For there the Myppie unladed her burthen. And when we had founde brethren we tarped there. vii. dayes. And they tolde Paul thowome the sprete, that he shulde not go by to Jerusalem. And when the dayes were ended, we departed, and went our wayes, and they all brought vs on our waye, with theyr wyues and chyldren, tyll we were come out of the cytye. And we kneeled doune in the shoure and prayde. And when we had taken oure leaue one of another, we toke Myppie, and they returned home agayne.

i. Ti. iiii. a.
ii. Cor. xi. c.
ii. Pet. ii. a.
Jude. 6. f.

Paul goeth to Jerusalem

Actes.

Paul purifyeth hym selfe.

Act. ii. d

When we had full ended the course from Tyre we aryued at Ptolomayda and saluted the brethren, and a bode to them one daye. The nexte day, we that were of Pauls company departed and came vnto Cesarea. And we entred in to the house of Philip the Euangelist whiche was one of the seauen deacones and abode with hym. The same man had fower daughters virgens, whiche dyd prophesy. * And as we tarried there a good mayny of dayes, there came a certayne prophet from Iurie, named Agabus. When he was come vnto vs, he toke Pauls gerdell, and boūde hys handes and feete, and sayde, Thus sayth the holy gooste, so shall the Jewes at Jerusalem bynde the man that oweth thys gerdell, and shall deliuer hym into the handes of the Gentyls.

When we hearde thys, both we and other of the same place, besought hym that he wolde not go by to Jerusalem. Then Paul answered and sayd: what do ye wepyng and breakyng myne herte? I am redy not to be bound only, but also to dye at Ierusalem for the name of the Lorde Jesu. When we coulde not turne hys mynde, we ceased, sayinge: the wyll of the Lorde be fulfilled. After those dayes we made our selves redy, and went by to Jerusalem. Ther met with vs also certayne of the dysciples of Cesarea, & brought with them one Mnason of Cypus, an olde disciple with whom we shulde lodge. And whē we were come to Jerusalem, the brethren receaued vs gladly. And on the morrowe Paul went in with vs vnto James. And all the elders came together. And when he had saluted them, he tolde by order al thynges, that god had wrought amonge the gentyls by hys mynistracion. And when they hearde it, they glorified the Lorde, & sayde vnto hym: Thou seeest brother how many thousande Jewes ther are whiche beleue, and they are all zealous as a lion over the lawe. And they are informed of the, that thou teachest all the bys wyse. Jewes whiche are amonge the gentils to forsake Moses, and sayest that they ought not to circuncyse the, chylde, neither to lyue after the customes. What is it therfore? The multitude must nedes come together. For they shal heare that thou art come. Do they saye thys that we say to the.

* We haue. iij. men, whiche haue a vow on them. Them take, and purifye thy selfe with them, and do cost on them that they may haue the, hedds and all shal knowe that those thynges whiche they haue heard concernyng the, are nothyng: but that thou thy selfe also walkest and kepest the lawe. For as touchyng the gentyls whiche beleue, we haue wyttē and concluded, & they obserue no such thynges, but that they kepe them selues from thynges offered to ydoles, from bloud, from strygled, and from fornicacion. Then the nexte daye Paul toke the men, and purifyed hym selfe with them and entred into the temple, declaringe that he obserued the dayes of the purification, vntyll that an offeringe shulde be offered for euery one of them.

And as the seven dayes shuld haue bene ended, the Jewes whiche were of Asia when they sawe hym in the temple, they moued all the people, and layde handes on hym cryng: men of Israel, helpe. This is the man that teacheth all men euery where agaynst the people and the lawe, & this place. Moreover also he hath brought Grekes into the temple, & hath polluted thys holy place. For they sawe one Trophimus an Ephesian with hym in the cyrte. Hym they supposed Paul had brought into the temple. And al the cyrte was moued, and the people swarmed to gether. And they toke Paul & dyue hym out of the temple, and forth with the doores were shut to.

As they went about to kylle hym tydings came vnto the hye captayne of the souldiers, that al Jerusalem was moued. Whiche immediately toke souldyers and vndercaptaynes, and ranne downe vnto them. When they sawe the hyer captayne and the souldyers they leste syntryng of Paul. Then the captayne came neare and toke hym, & commaunded hym to be bounde with two chaynes, and demaunded what he was, and what he had done. And one cryed thys, another that amonge the people. And when he coulde not knowe the certantye for the rage, he commaunded hym to be carryed into the castle. And when he came vnto a Grece, it fortunēd that he was borne of the souldyers for the violence of the people. For the multitude of the people followed after cryng: awaye with hym.

And

And as Paull mulds haue bene caried into the castle, he sayde vnto the hye Captayne, may I speake vnto the? Which sayd, Cast thou speake Speke? Arte not thou that Egypcyan whiche befoze these dayes made an yproure, & ledde out into þ wyldernes. iij. thou- sande men that were mozt heres? But Paull sayde, I am a man of Tharsus, a cytie in Cilicia a Citesin of no vile cytie, I beseeche the suffre me to speake vnto the people.

Whē he had gūē hym lycence, Paull stode vpon the stappes, and beckened with his hand to the people, and there was made a greate sylence. And he spake vnto them in the hebrue tonge sayinge.

¶ Paule answereth the Jewes, is scourged, & layde in prison agayne.

¶ The. xxiij. Chapter.

YE men, brethren and fathers, hear me to you. When they hearde that he spake in the Ebrue tonge vnto them, they kept the more sylence. And he sayd I am verely a man whiche am a Jewe borne in Tharsus, a citie in Cysill, neuertheless yet brought by i this cite, at the fete of Gamaliel, and informed diligently in the lawe of the fathers, & was feruent mynded to God ward, as ye all are the same daye, and I persecuted this waye vnto the deeth byndynge & deluyerynge in to prison both men & women, as the these prest both beare me witnes, and all the elders of whom also I receaued letters vnto the brethren, & went to Damasco to byng them whiche were ther bounde vnto Jerusalem for to be punysshed.

Act. bliij. a. and. ix. a.

Act. bliij. a.

And it fortunēd, as I made my iorney & was come nye vnto Damasco aboute none, that sodenly there shone from heauen a great lyght rounde aboute me, and I fell vnto the earth, & hearde a voyce sayinge vnto me. Saul, Saul, why persecutest thou me? And I answered, what arte thou Lord? And he sayde to me, I am Iesus of Nazareth whom thou persecutest. And they that were with me, saw verely alyghte and were a frayde, but they hearde not the voyce of hym that spake with me. And I sayd, what shall I do LORD? And the LORD sayde vnto me, Arise and go into Damasco and ther it shall be tolde the of all thinges whiche are appointed for the to do. And when

I sawe nothinge for the bryghtnes of that lyght, I was ledde by the hande of them that were with me, and came into Damasco.

And one Ananias a perfect mā, and as parraynyng to the lawe ha- uynge good reporte of all the Jewes whiche there dwelt, came vnto me, and stode & sayde vnto me, Brother Saul, loke vp. And that same houre I receaued my syght and sawe him. And he sayde, the God of oure fathers hath ordeyned the befoze, that thou shouldest knowe his wyll, and shouldest se that whiche is ryghtfull, and shouldest heare the voyce of his mouth, for thou shalt be his wytnes vnto all men of those thynges whiche thou hast sene & hearde. And now, why tarest thou? Arise and be baptyzed, & wylthe awaye thy synnes, in callynge on the name of the LORD.

And it fortunēd, whē I was come agayne to Jerusalem and prayde in the temple, that I was in a traunce, and sawe hym sayig vnto me. Make haste, and get the quychly out of Jerusalem, for they wyll not receaue thy wytnes that thou bearest of me. And I sayde, LORD they knowe that I persecuted, and bet in euery synagoge them that beleued on the. And when the bloud of thy wytnes Steuen was shed, I also stode by, and consented vnto his deeth and kepte the rayment of them that slew him. And he sayde vnto me, departe, for I wyll sende the a farre hence vnto the Gentyls.

They gaue hym audience vnto this worde, & the lyfte vp their voyces and sayde, awaye with soche a felowe from the erth, it is pytie that he shuld lyue. And as they cryed & cast of their clothes, & shoue dust fro the ayer, the captayne bad hym to be brought into the castle, and commaunded hym to be scourged, and to be examined, that he myght knowe wherfoze they cryed on hym. And as they bounde hym with thonges, Paull sayde vnto the Centurion that stode by, It is lawfull for you to scourge a man þ is a Romayne and vncōdēpned? When the Centurion hearde that, he went, and tolde the bypper Captayne sayinge, What intendest thou to do? This man is a Romayne.

Then the bypper Captayne cam, and sayde to hym, tell me, arte thou a Romayne?

Paul is loosed frō his bōdes. Actes

Cōspiracie agaynst paul

Romayne? he sayde, Ye. And the cap-
tayne answer: d, with a great some ob-
tayne I this freedom, And Paul sayd,
I was fre borne. Then straght waye
departed from hym, they which Mulde
haue examined him. And the hye Cap-
tayne also was afrayde, after he knew
that he was a Romayne, because he
had bounde hym.

On the morowe because he wold
haue knowen the certentie wherfor he
was accused of the Jewes, he lowsed
hym from his bondes, and cōmaunded
the hye Priestes and all the counsell to
come to gether, and brought Paul &
set hym before them.

¶ Paul cometh before the coun-
cell. Debate aryseth amōge the people
The Captayne deliuereth hym, God
comfōrteth hym.

A **Actes. xxiij. Chapter.**
Iosu. iij. d. Paul behelde the counsell & sayd,
men and biethen, I haue lyued
in all good conscience before God &
vntill this daye. The hye priest Ana-
nias commaunded them that stode by,
to smyte hym on the mouth. Whē sayd
Paul to hym, God smyte the & payn-
ted wall. Sittest thou and iudgest me
after the lawe, and commaundest me
to be smytten contrary to the lawe?
And they that stode by sayde, reuylest
thou Goddes hye Priest? Then sayde
Exo. xxiij. d. Paul, I wist not biethen that he was
the hye priest. For it is mynuten, &
thou shalt not curse the ruler of thy
B. people.

When Paul perceaued that the
one parte were Saduces, & the other
Philp iij. a Wharises, he cryed out in the coun-
cell. Men and biethen, I am a Whari-
saye, the sonne of a Wharise. Of the
hope and resurreccion frō deeth, I am
Judged. And when he had so sayde,
there arose a debate betwene the Wha-
risayes and the Saduces, & the mul-
Mat. xxi. c. titude was denyded. & for the Sadu-
ces saye that ther is no resurreccion,
nether angell, nor spiete. But & Wha-
risayes graunt bothe. And ther arose
a great crye, and the Scribes whiche
were of the Wharises parte, arose
and stroue saying, we fynde none euyl
in this man. Though a spiete or an
angell hath apered to hym, let vs not
strue agaynst God.

And when there arose, greate de-
bate, the capayne fearynge lest Paul

Mulde haue bene pluckt a sondre of
thē, cōmaunded & souldiers to go wone,
& to take hym frō amonge them and
to bynge hym into the castell. The
nyght folowynge, God stode by hym
and sayde, be of good cheare Paul, for
as thou hast testified of me in Jerusa-
lem, so must thou beare wytnes at Ro-
me. When daye was come, certayne of
the Jewes gathered them selues to
gether, and made a bowe, saying, that
they wold nether eate nor dryncke yll
they had kyllled Paul.

They were about. xl. whiche had
made this conspiracion. And they cam
to the chefe Priest and elders, & sayd,
we haue bound oure selues with a bo-
we, that we wyl eate nothinge vntill
we haue slayne Paul. Nowe therfore
D gyue ye knowledge to the byper cap-
tayne & to the counsell, that he bringe
hi forth vnto vs to morow, as though
we wolde knowe some thyng more p-
fectly of hym. But we (or euer he come
neare) are redy in the meane season to
kill hym.

When Pauls sisters sonne hearde
of theyr layinge awaye, he went and
entred into the castle, and tolde Paul.
And Paul called one of & vnder cap-
taynes vnto hym, and sayde, bynge
this younge man vnto the hye Cap-
tayne, for he hath a certayne thyng to
shewe hym. And he toke him and sayd,
Paul the psoner called me vnto hym,
and prayed me to bynge this younge
man vnto the, whiche hath a certayne
matter to shewe the.

The hye Captayne toke hym by &
the hande and went a parte with hym
out of the waye, and asked hym, what
hast thou to saye vnto me? And he
sayd, the Jewes are determyned to de-
sye the that thou woldest bringe forth
Paul to morowe into the counsell, as
though they wolde enquire somewhat
of hym more perfectly. But folome
not theyr myndes, for they lye i waye
for hym of them, Also then. xl. men,
whiche haue toside them selues with
a bowe, that they wyl nether eate
ner dryncke yll they haue kyllled him.
And nowe are they redy, and loke for
thy pomes.

The byper Captayne let the
younge man departe & charged hym,
se thou tell it out to no man that thou
hast shewed these thynges to me.
And he called vnto him two vnder cap-
taynes.

Paul is presented to Felix. Actes Paul declareth what he was. lxx.

ceyns sayinge, make redy two hundred souldyers to go to Cesarea, and hoysmen thysrope and ten, and speare men two hundred, at the chyrche dore of pnyng. And detiner the deales of they myne put Paul on, & bynge hym safe into felix the bye debyte, & wrote a letter in thys manner.

Claudius Lysas unto the moste myghtye ruler felix, sendeth gretynge. Thys man was taken of the Jewes, and shulde haue bene kylled of them. Then came I with souldyers, & reskued hym, and perceaued that he was a Romayn. And whē I wold haue knowen the cause, wherfore they accused hym, I broughte hym forth into theiꝝ councell. There perceaued I that he was accused of questions of theiꝝ lawe, but was not gyltye of any thyng moꝝthy of deeth or of bondes. Afterwarde when it was shewed me howe that the Jewes layde wayte for pnyng, I sent hym straight way to the, and gaue commaundement to hys accusars, yf they had ought agaynst hym to tell it vnto the, fare well. The souldyers as it was commaunded them, toke Paul, and brought hym by myghte to Antipatras. On the morow they lefte the hoysmen to go with hym and returned vnto the castle. Whiche when they came to Cesarea, they deliuered the epistle to the debyte, and presented Paul before hym. When the debyte had redde the letter, he asked of what countre he was. And when he vnderstode that he was of Cicill I wil heare the sayde he when thynne accusars are come also, and commaunded him to be kepte in Herodes pailys.

¶ Paul is accused before Felix, he answereth for hym selfe.

¶ The. xliij. Chapter.

After fyue dayes, Ananias the bye wyse desceded, with elders and with a certayne Oratour named Tattullus, and enformed the ruler of Paul. When Paul was called forth, Tattullus beganne to accuse hym sayinge, Seingo that we lyue in greatte quietnes by the meanes of the, & that many good thynges are done vnto this nacion thowowe thy prouidence, & alowe we euer and in all places moste myghty felix with all thankes. Nor with standyng, that I be not redecous vnto the, I praye the, that thou wol-

dest heare vs of thy curteysly a fewe wordes.

We haue founde thys man a * pe. 2. skilful felowe, and a mouer of debate vnto all the Jewes thowowe oute the world & a mayntayner of the secte of the Nazarytes, and hath also enforst to pollute the temple, whom we toke and wolde haue iudged accordyng to oure lawe, but the bye caprayne Lysas came vpon vs, and with greate violence toke hym awaye oute of oure handes commaundyng hys accusars to come to the. Of whome maist (yf thou wilt enquyre) knowe the certayntie of all these thynges wherof we accuse hym. The Jewes lykewyse affyrmed, sayinge that it was euen so.

Then Paul (after that the ruler hym selfe had bekened vnto hym that he shuld speake) answered, I shall be a moare quiet mynd answer for my selfe for as moche as I vnderstande, & thou hast bene of many yeres a iudge vnto thys people, because that thou mayste knowe that there are yet, but. xli. dayes sence I went by to Jerusalem for to praye, and ther nether founde me in the temple dysputyng with any man ether rayfynge by the people nether in the Synagoges, nor in the cytye, nether can they proue the thynges wherof they accuse me.

But thys I cofesse vnto the, that after the waye (whith thy cal heresy) so worshippe I the God of my fathers beleuyng all thynges which are writen in the lawe and the prophetes and haue hope towards God, that I sawe resurreccyon of deeth, whiche they the selues loke for also. Malbe both of iuste and vniust. And therfore stody I to haue a cleare conscience towards God and toward man also.

But after many yeaues I came & brought almes to my people & offerynges in the whiche they founde me purifyed in the temple, nether with multitude, nor yet with vniquietnes, howbeit there were certayne Jewes out of Asya, whiche ought to be here present before the, and accuse me, yf they had ought agaynst me, or els let these same here say, yf they haue founde any euyl doyng in me, whyll I stande here in the councell, except it be for thys one hope, that I tryed standyng amōge them, of the resurreccyon from deeth am I iudged of you thys day.

S. ii. When

Paul is accused.

The Actes. He answereth for hym selfe.

When Felix hearde these thinges he deferred them, for he knew very well of that waye, and sayde, when Lysias the capayne is come, I wyll knowe of the bettermost of your matters. And he commaunded an vndercaptayne to kepe Paul, and that he shoulde haue rest and that he shoulde forbyd none of his acquaintance to minystr vnto hym or to come vnto hym.

And after a certayne dayes, cam Felix and his wyfe Drusilla, whiche was a Jewess, and called forth Paul, and hearde hym of the fayth whiche is toward Christ. And as he preached of ryghteousnes, temperaunce, and iudgement to come, Felix trembled and answered, thou hast done ynoughe at this tyme, departe, when I haue conuenient tyme, I wyll sende for the. He hoped also for money shoulde haue bene geuen hym of Paule, that he myght loose hym, wherfore he called hym the oftanner, and comened with hym. But after two yere Festus Porcius came into Felix roume. And felix wyllyng to shewe the Jewes a pleasure, lette Paul in pylson bounde.

¶ The Jewes accuse Paul before Festus, he appealeth vnto the Emperour and is sent vnto Rome.

¶ The. xxv. Chapter.

WHEN Festus was come into the prauynce, after thre dayes, he ascended from Cesarea vnto Jerusalem. Then enformed hym the hye Priestes, and the chiefe of the Jewes of Paul. And they besought hym and desyred fauoure agaynst hym, that he wolde sende for hym to Jerusalem, and layde awayte for hym in the waye, to kill hym. Festus answered that Paul shoulde be kept at Cesarea, but that he hym selfe wolde shortly departe thither. Lette them therfore (sayde he) whiche amonge you are able to do it, come doune with vs and accuse hym, if there be any faulte in the man.

¶ When he had taried there moare then ten dayes, he departed to Cesarea and the nexte daye sate doune in the iudgemente seate, and commaunded Paul to be brought. When he was come, the Jewes whiche were come from Jerusalem, came aboute hym, and layde many and greuous complaints agaynst Paul, whiche they coulde not proue, as longe as he answered for hym selfe, that he had nether against

the lawe of the Jewes, nether agaynst the Temple, nor yet agaynst Cesar, offended any thyng at all.

Festus wyllyng to do the Jewes a pleasure answered Paul, and said wylt thou go to Jerusalem, and there be iudged of these thynges before me? Then sayde Paul, I stande at Cesars iudgement seate, where I ought to be iudged. To the Jewes haue I no harme done, as thou very well knowest. If I haue hurte them, or comyned any thyng worthy of death, I refuse not to dye. If none of these thynges are, wher of they accuse me, no man ought to deliuer me vnto them. I appeale vnto Cesar. Then spake Festus with deliberycyon, & answered. Thou hast appealed vnto Cesar, vnto Cesar wylte thou go.

After a certayne dayes, Kyng Agrippa, and Bernice came vnto Cesarea to salute Festus. And when they had bene there a good season, Festus reherfed Pauls cause vnto the kyng sayenge, there is a certayne man left in pylson of Felix, about whom when I came to Jerusalem the hye Priestes and elders of the Jewes enformed me and desyred to haue iudgement agaynst hym. To whom I answered, it is not the maner of the Romayns to deliuer any man, that he shoulde petyche, before that he whiche is accused, haue the accusers before hym, and haue lycense to answer for hym selfe concerninge the cryme layde agaynst hym, when they were come hyther, without delaye on the morowe I sate to geue iudgement, and commaunded the man to be brought forth. Agaynst whome when the accusers stode vp, they brought none accusacyon of soche thynges as I supposed, but had certayne questions agaynst hym of theyr owne supersticyon, and of one Iesus whiche was deade, whome Paul affirmed to be a lyue. And because I doubted of suche maner questyons, I asked hym whyther he wolde go vnto Jerusalem, and there to be iudged of these matters. Then when Paule had appealed to be kepte to the knowlege of Cesar, I commaunded hym to be kepte, tyll I myght sende hym to Cesar. Agrippa sayde vnto Festus, I wolde also heare the man my selfe. To morowe (sayde he) thou shalt heare hym. And on the morowe when Agrippa was come, and

Kyng Agryppa hereth Paul. The Actes Paul declareth his calling. lxx.

and Bernyce with greute pompe, and were entred in to the counsell house, with the captaynes and chese men of the Cytie, at festus commaundement Paul was brought forth. And festus sayde, Kyng Agryppa, and all men whiche are here presente with vs, ye se this man aboute whome all the multitude of the Jewes haue bene with me, both at Jerusalem, and also here, cryenge that he ought not to lyue any longer. Yet founde I nothyng worthy of death that he had commytted. Neuerthelesse seynge that he hath appealed vnto Cesar, I haue determyned to sende hym, of whome I haue receayned thynges to wyte vnto my Lorde. Wherfore I haue brought hym vnto you, and specially vnto the Kyng Agryppa, that after examinacyon had, I myght haue somewhat to wyte. For me thynketh it vnrasonable, for to sende a prysoner, and not to shewe the causes whiche are layde agaynst hym. Kyng Agryppa hereth Paul, which telleth hym his callinge, from the begynnyng.

The. xxi. Chapitre.

A H R Y W A sayde vnto Paul thou arte permytted to speache for thy selfe. Then Paule stretched forth the hande, and answered for hym selfe. I thynke my selfe happy Kyng Agryppa, because I shall answer this daye before the, of all the thynges wherof I am accused of the Jewes namely, because thou arte experte in all customes and questyons, whiche are amonge the Jewes. Wherfore I beseeche the to heare me pacyently.

B My lyuynge of a chylde, whiche was at the fyrste amonge myne owne nacion at Jerusalem, knowe, all the Jewes whiche knewe me from the begynnyng, yf they wolde testifye it. For after the most straytest secte of our laye, lyued I a Pharysaye. And nowe I stande, and am Iudged for the hope of the promes made of God: vnto our fathers, vnto whiche promyse our. xii. crybes instantly seruyng God daye and nyght hope to come. For whiche hopes sake, kyng Agryppa, am I accused of the Jewes. Why shulde it be thought a thyng incredyble vnto you that God shulde araye agayn the deed I also herely thought in my selfe, that I ought to do many contrary thynges clene agaynst the name of Iesus of Nazareth,

which thing I also dyd in Jerusalem. Where many of the sayntes I shutt up in prysyn, & had receaued auctorite of the hye priestes. And when they were put to deeth, I gaue sentence. And I punished the ofte in euery synagoge, and compelled theym to blasphemie, and was yet more madde vpon them, & psecured the, euē vnto strainge cyties. Aboue whiche thynges as I went to Damasco with auctorite apd lycence of the hye priestes, euen at nyddaye (o kyng) I sawe in the waye a lyght fro heauē, aboue the brightnes of the sunne, myne rounde about me and them which iorneyed with me.

Whē we were all fallē to the erthe, Act. ix. a. & I hearde a voyce speakynge vnto me, xxi. b. and sayynge in the Hebrue tonge, * Saul, Saul, why persecutest thou me? It is harde for the to hycke agaynst the pynke. And I sayd, Who arte thou Lord? And he sayde I am Iesus whom thou persecutest, but ryse and stande by on thy fete. For I haue apered vnto the for this purpose, to make a minister & a wytnes both of those thynges which thou hast sene, and of those thynges in the which I wyll appere vnto the, deliuerynge the from the people, & fro the gentylis, vnto which nowe I sende the to opē their eyes, that they myght turne from darkenes to lyght, & fro the power of Satan vnto God, that they maye receaue forgyuenes of synnes & inheritaunce amonge the which are sanctified by fapth in me.

Wherfor kyng Agryppa, I was not disobedient vnto the heauenly byssion, but shewed fyrst vnto the of Damasco, and at Jerusalem, and thowowe out all the costes of Jewry, and to the gentylis, that they shulde repent, and tourne to God, & do the ryght workes of repentance. For this cause the Jewes caught me in the temple & went about to kyll me. Neuerthelesse I obteyned helpe of God and contynwe vnto this daye witnesynge both to small and to great sayynge none other thynges, then those which the prophetes and Moses dyd saye shuld come by Christ shulde suffre, and that he shulde be the fyrst that shulde ryse fro deeth, & shulde shewe lyght vnto the people, & to the gentylis. As he thus answered for hym selfe, festus sayde with a lowde voyce. Paull, thou arte besydes thy selfe. Moche learyng hath made

S. iii.

the

Kyng Agryppa aloweth Paul. Actes. Paul is dyuen to clauda.

the mad. And Paul sayde, I am not mad, most dere Festus, but speake the wordes of trouth and sobernes. The kyng knoweth of these thynges, befoze whome I speake freely, neyther thynke I that any of these thynges are hydden from hym. For this thyng was not done in a corner. Kyngs Agryppa beleuest thou the Prophetes? I wote well thou beleuest. Agryppa sayde vnto Paul, Somewhat thou byngest me in minde for to become a Christen. And Paul saide, I wolde to God not only thou, but also all here me to daye were not somewhat only but all together soche as I am, except these bondes. And when he had thus spoken, the kyng rose vp, & the debyre, and Bernyre, and they sate with them. And when they were gone aparte they talked betwene them selues saying, This man doeth nothyng worthy of deathe, nor of bondes. Then sayde Agryppa to Festus, This man might haue bene lowed, yf he had not appealed vnto Cestra. ¶ Paul myppping towarde Rome, Iulys the captayne intreateth hym curiously, at the last they suffered myppmake.

¶ The xxvi. Chappytre.

When it was concluded that we shulde sayle in to Italy, they deliuered Paule, and certayne other prissoners vnto one named Iulys, an vnder captayne of Cestrars souldyars. And we entred into a myppe of Adramycum, and lowed from lande, appointed to sayle by the costes of Asia, one Arystarcus, out of Macedonia, of the countre of Tessalya, being with vs. And the nexte daye we came to Sydon. And Iulys courteously etreated Paul and gaue hym lybertye to go vnto his frendes, and to refreche hym selfe. And from thence lanchyd we, and sayled harde by Cypers, because the wyndes were contrarye. Then sayled we ouer the see of Cyllycy, and Pamphylia, and cam to Myra a Cyrie in Lycia.

And theare the vnder captayne founde a myppe of Alexander, redy to sayle in to Italy, and put vs there in. And when we had sayled slowly many dayes, and seace were come ouer agaynste Grydon (because the wynde withstode vs) we sayled harde by the costes of Candy, ouer agaynste Salmo and with moche worke sayled beyonde it, and cam vnto a place called good

porte. Nye wherunto was a Citie called Lasea. When moche tyme was spent, and saylinge was nowe tedious, because also that we had ouerlonge fasted, Paul put them in remembrance, and sayde vnto them. Syis I perceaue that this hyage wyll be with hurte and muche damage, not of the ladinge and mypp only, but also of our lyues. Neuerthelater the vndercaptayne beleued the gouernour, and the maister, better then the thynges which were spoken of Paul. And because the hauen was commodious to winter in many toke counsell to departe thence, yf by any meanes they myght attayne to Jhenytes, and theare to wynter, whiche is an hauen of Candy, and seruyth to the southwest, and north west wynde. When the south wynde blew, they supposynge to obtrayne theyr purpose lowed vnto Alfoz, and sailed past all Candy.

But anone after, theare arose agaynst theyr purpose, a flawe of wynde out of the northest. And when the mypp was caught, and coulde not refys the wynde, we let her go, and dyane with the wyther. And we cam vnto an yle named Clauda, and had moche worke to come by a bore, whiche they toke by and bled help, vndergydyng the mypp

fearnge lest we shulde haue fallen in. * Left we to Sytes, and wole let done a bestell, shulde haue and so were carped. The nexte daye fallen Sytewhen we were tossed with an exceeding tes Sytes tempast, they lyghtened the mypp, & the are plouise thys daye we cast out with our owne se sandy pla handes, the tacklyng of the mypp. When ces in the last, neyther sunne nor starre in about the many dayes appered, & no small tempestes of pelts laye vpon vs, all hope that we myght be saued, was then taken awaye nature of. Then after longe absynence, Paule whyppeleg. stode forth in the myddes of them, and sayde, Syis ye shulde haue harkened to me, and not haue lowed from Candy, neyther to haue brought vnto vs this harme and losse. And nowe I exhorte you to be of good chere. For theare shall be no losse of any mannes lyfe amonge you, saue of the mypp only. For theare stode by me this nyght the angell of God, whose I am, and whose I serue, sayenge, feare not Paul, for he must be brought before Cesar. And lo? God hath geuen vnto the all that I sayle with the. Wherefore syis be of good cheare, for I beleue God, that it shalbe

Pa was. iiii. day? Wout mete Actes The byper hurted not Pa. lxxii.

Malbeeuē as it was tolde me. Howbeit we must be cast into a certayne ylonde.

But when the fourteenth nyght was come, as we were carped in Adrya about mydayght, the wyppmen demed & there appered some countre vnto them and sounded, and founde it. xx. feddōs. And when they had gone a lytell further, they sounded agayne, and founde fyften feddōms. Then fearynge lest they shulde haue fallen on some rocke, they cast foure ancre out of the sterne and wyshed for the daye. As the wyppmen were about to fle out of the myp, and had let doune the bore into the see vnder a coloure as though they wolde haue caste ancre out of the foremyp, Paule sayde vnto the vndercaptayne and the soudyers, excepte these abyde in the myp, ye cannot be safe. Then the Soudyers cut of the rope of the bore, and let it fall awaye.

¶ And in the meane tyme betwixte that and daye, Paul besought them al to take meate, sayeng, this is the fourteenth daye that ye haue tarped, and continued fastyng, receauyng nothing at all. Wherefore I praye you to take meate, for this no doubte is for youre helthe, for there shall not an heate fall from the hedde of eny of you. And whē he had thus spoken, he toke breade & gaue thanks to God in presence of them all, and brake it, and began to eate. Then were they all of good chere and they also toke meate. We were all to gether in the myppe, two hundred, the scope, and syxtene soules. And when they had eaten ynowghe, they lyghtened the myppe, and cast out the wheate in to the see.

When it was daye, they knewe not the lande, but they spyed a certayn haucn with a bancke, into the whyche they were mynded (yf it were possible to thrust in the myp). And when they had taken by the ancre, they commytred them selues vnto the see, and lowered the rudder bondes, and hoysed by the mayn sayle to the wynde, and drue to lande. But they chaunsed on a place whiche had the see on bothe the sydes, and thrust in the myp. And the foope parte sticke fast, and moued not, but the hynder brake with the byolence of the waues.

The Soudyers counsell was to kyll & prysoners, lest eny of them, whē he had swome out shulde fle awaye.

But the vnder Captayne wyllynge to saue Paull kept them from theyr purpose, and commaunded that they that coulde swyme shulde cast them selues fyrst into the see, and scape to lande. And the other he commaunded to go, some on bordes, and some on broken peces of the ship. And it came to passe, that they came all safe to lande.

¶ The byper hurted not Paule's hande, he healeth Publius father, and preacher Christ at Rome.

¶ The. xxiiij. Chapter.

¶ And when they were scaped, then they knewe that the yle was called Melite. And the people of the countre shewed vs no lytell kynndnes, for they kyndled a fyre and receaued vs euery one; because of the sient rayne and because of the colde. And when Paul had gathered a bodell of wyckes, and put them into the fyre, ther came a byper out of the heet and lept on his hande. When the men of the countre sawe the woyme hange on his hande, they sayde amonge them selues, this man must nedes be a motherer, who (though he haue escaped the see) yet bengeaunce suffereth not to lyue. But he shooke of the vermen into the fyre and felt no harme. Howe be it they wayted when he shuld haue swolne, or fallen doune deed sodenly. But after they had loked a greate whyle, and sawe no harme come to hi, they chaunged theyr myndes, and sayde that he was a God.

In the same quarters the chiefe man of the yle whose name was Publius, had a lordly myppe, the same receaued vs, and lodged vs thre dayes courteously. And it fortuneth & the father of Publius laye sick of a fyuer & of a bloudy fluxe. To whom Paul entered in and prayde, & layde his handes on hym and healede hym. When this was done, other also which had dysceses in the yle, came and were healede. And they dyd vs greates honoure. And when we departed, they laded vs with thynges necessary.

After thre monethes we departed Castor, in a ship of Alexadry, which had wyne pollux. These i olde & pollux. And whē we came to Cypa, tyme were cusa, we taried there thre dayes. And steamed agfro thence we fet a copalle & came to Regium. And after one daye & fourth wynde.

Paul is come to Rome.

Actes.

Paul preacheth

Woods, whi southe wynde blew, & we came & next
che yf they day to Duricius, where we founde by
appeared then, and were desyred to tary with
bo the toge: them seuen dayes, and so came to Ro-
ther were me. And from thence, whi the byethen
counted fa: hearde of vs, they came agaynst vs to
uurable & Apiphomun and to the thre tauernes.
louchye D When Paul sawe them, he thanked
to mariners God, and wexed bolde. And when he
and soch as came to Rome, the vnder Captayne
trauayled & deliuered the prisioners to the chefe
sees, yf one Caprayne of the host, but Paul was
after ano: suffred to dwell by hym selfe with one
ther, or but Soudyer that kept hym.

one alone, And it fortunad after thre dayes
unfortunat that Paul called the chefe of the Je-
and cruell. wes together. And when they were
The owner come, he sayde vnto them. Men and
of the myp: byethen though I haue committed no
pe caryed & thynge agaynst the people or lawes of
badges of the our fathers, yet was I deliuered pre-
nor without loner from Jerusalem into the handes
great cofy: of the Romayns. Whiche when they
Dece E had examined me, wolde haue let me
therin go because they found no cause of deeth
that these. ii in me. But when the Jewes cryed co-
goddess wol trary, I was constrained to appeale
de p'sper his vnto Cesar, not because I had oughe
biages be: to accuse my people of. For thys cause
cause he ho: haue I called for you, euen to se you.
noured the and to speake with you, because that
with the ca: for the hope of Israel, I am bound to
ryngether: thys chayne.

And they sayde vnto hym, We ne-
uer receaued lettres out of Jewry per-
raynyng vnto the, nether cam any of
the byethen that shewed or spake any
harne of the. But we wyl heare of &
what thou thynkest. For we haue
hearde of thys secte, that euery whea-
re it is spoken agaynst. And when they
f had apoynted hym a daye, there came
many vnto hym into hys lodgyng. To
whom he expounded and testified the
kyngdome of God, and preached vnto
them of Jesu, both out of the lawe of
Moses and also out of the Prophetes
euen from moynynge to nyght. And
some beleued the thynges whiche we-
re spoken, and some beleued not.

When they agreed not amouge
them selues they departed, after that
Paul had spoken one worde. Well spa-
ke the holy ghost by E say & Prophete
into oure fathers, saying, * So vnto
Act. xiii. b. thys people and saye, with your ea-
Act. xiii. b. res shall ye heare, and shall not vnder-
Luk. vii. b. stande, and with your eyes shall ye se
John. xii. f. and not perceaue.

For the hart of thys people is
waxed grosse and they: eares were
thicke of hearyng, and they: eyes ha-
ue they closed, lest they shulde se with
they: eyes, and heare with they: eares
and vnderstande with they: hertes, &
shulde be conuerted, and I shulde hea-
le them. Be it knowen therfore vnto
you that this saluacyon of god is sent
to the Gentyls, and they shall heare it
And when he had sayde that, the Je-
wes departed, and had greates despy-
cions amouge them selues.

And Paul dwelt two yeres in
hys lodgyng and receaued
al that came to hym,
pachynge & kyng
dome of God.
& reaching
those thi-
ges whi-
che
concerned the Lorde
Jesu with all
confidēce,
vnto
hede.

There endeth Actes of
the Apostles

10 . 4 . 01 .

**The Epistle of
the Apostle Saynct
Paul to þ Ro-
mayns.**

¶ Paul declarath his loue to-
warde the Romayns, sheweth
what the Gospel is with
the frute ther of, and
rebuherth þ beastle-
nes of þ fleshe

¶ The fyrst Chapter. &



Paul the seruaunt
of Iesus Christ
called to be an A-
postle, put a part
to preach the gos-
pell of god, whi-
che he promysed
 afore by hys pro-
phetes in the ho-
ly scriptures that
make mention of hys sonne, the whi-
che was begottē of the seed of Dauid
as pertaynyng to the fleshe, and de-
clared to be the sonne of God, with po-
wer of the holy ghost that sanctifieth,
sence the tyme that Iesus Christ oure
Lorde rose agayne from deeth, by whi-
che we haue receaued grace and Apostle-
shipp, to bryng all maner herthen peo-
ple vnto the obedyence of the fayth,
that is in his name, of the whiche he-
then are ye a parte also, which are Je-
sus Christes by vocacion. **¶**

¶ To all you of Rome beloued of
* Saynctes God & * saynct, by calling. * Grace
by calling, be to you & peace fro God our father,
is as moche and from the Lorde Iesus Christ.

¶ First berely I thanke my God
as called to thowme Iesus Christ, for you all, be-
be saynct, cause your fayth is published through
called to ho- out all the worlde. For God is my
lynes and wytnes, whom I serue with my spete
holy lynnig, in the Gospel of his sonne, that with
for þ scrip- oute ceasynge I make mencyon of you
ture is accu- alwayes in my prayers, beseechynge
thomd to that at one tyme or other, a pserous
call them þ forney (by þ wyll of God) myght for-
be a lyue tyme me, to come vnto you. For I lōge
saynct, and to se you, þ I myght bestowe amonge
it ought to you some spiritual gytte, to strenght
be all one to you with all, that is, þ I myght hane
saye, a saict consolacyon to gether to you, through

the comen fayth, whiche both ye and I a Christ
I haue.

I wold that ye shulde knowe bye. **¶** Then
then howe that I haue often tymes * Grace be
purposed to come vnto you. (but haue wyth you &
bene let bytherro) to haue some frute peace. By
amonge you, as I haue amonge other grace, here
of the Gentyls. For I am better both vnderstande
to the Grekes and to them which are þ fauour of
no Grek, vnto the learned & also vnto God wher
the vblearned. Lyke wyse, as moche as he frely
as in me is I am redy to preache the forgereth
Gospel to you of Rome also. For I synnes by
am not ashamed of þ Gospel of christ peace, & tra-
because it is the power of God vnto quyltye of,
saluacyon to all that beleue, namely to consciēce p-
the Jewe, and also to the Gentyle. **¶** ceadynge

* For by it the ryghtewesnes which there of.
cometh of God, is opened, from fayth * For by it
to * fayth. As it is wyrtten, the iust the ryghte-
shall lyue by fayth. **¶** wels, which

For the wyath of God apereth. **¶** cometh of
from heauen agaynst all vngodlynes God, is ope-
and vnyghtewesnes of men whiche ned, that is,
with hold the trueth in vnyghtewes. by the plea-
nes, seyinge, what maye be knowen of chynge of
God, that same is manifest among the. Gospel, &
For God dyd shewe it vnto them. So imputacyō
that his inuisyble thynges, that is to of rightwel-
saye, his eternall power and Godhed, nes where
are vnderstand and sene, by the work, in God repa-
from the creacyon of the worlde. **¶** tery and p

So that they are without excuse in noucerth vs
as moche as when they knewe God, rightwes-
they glorified him not as God, nether frely thow-
were thankfyll but wered full of vanyte. we mercy is
ties in theyr ymaginacions, and theyr euidently
folyshe herthes were blynded. When declared.

they counted them selues wyse, they
became folys and turned the glory of * From
the immortall God vnto þ synlytude fayth to
of the ymage of mortall man, and of fayth, þ is
byrdes, and foure footed beastes, and of fro as byp-
serpentes. **¶** fect faith to

Wherfore God lyke wyse gaue the a pfect, fro
by vnto theyr hert, lusstes & vnto by a weake
cleines, to despyle theyr awne boddys to fayth to
bytwene them selues, whiche turned stronger, or
his truthe vnto a lye, and was mypped fro oue ba-
& serued the creatures more then the rayle of
maker, which is blessed for euer. Amē. fayth to a

For this cause God gaue them nother, for
by vnto shamefull lusstes. For euen as we haue
theyr wemē dyd chaunge the naturall escaped one
ble vnto the vnnaturall. And lyke Jeopardye
wyse also the mē leste the naturall ble, thowme
of the woman, and bent in theyr lusstes, and
kes one to another. And man with mā ther lusstes
wrought fylthynges, and receaued in vs, thowme
them

Judge not þe ye be not iudged Komaïs The herers are not iustified

whiche we them selues the rewarde of theyr cr-
miste made rouse, as it was accordyng.

by the helpe And as it seemed not good unto
of faith also. them to be a knowen of God, euen so

God deliuered them by vnto a leaue
mynde, that they shoulde do is thynges
which were not comely, beinge full of
all vnrightheous doyge, of fornicaciō,
wychednes, couetousnes, malicious-
nes, full of enuye, moother, debate, dis-
septe, euill condicyoned, whysperers,
backbiters, haters of God, doers of
wronge, proude, boasters, byngers by
of euill thynges, disobeynt to father,
and moother, without vnderstandyng,

★ To haue couenante breakers, vnloyng, tru-
pleasure in cebreakers, and mercyles. Which men
another mā though they knewe the ryghtewesnes
pos synn, is of God, howe that they which comyt
greater wy such thynges, are worthy of deeth, yet
hednes then not onely do the same, but also haue
so synne thy pleasure in them that do them.
selvs.

¶ The rebuketh the Jewes, which
as touchyng synne are lyke the hey-
thy, ye worse then they.

¶ The. ij. Chapter.

★ To iudge ¶ Therfore art thou incrusable O
her, as i mā iudgest. For in that same wherein thou
wy other pla iudgest another, thou comdemnest thy
res, sygni selfe. For thou that iudgest doest euen
syerth to con the same selfe thynges. But we are
demne other sure that the iudgement of God is ac-
casteame cordyng to trueth, agaynst the which
thy selfe comyt suche thyngs. Thyngest þ this
ryghwes. berie O thou mā iudgest the which
do suche thynges, & yet doest euen the

★ Whiche same that thou shalt escape the iudge-
wyll reward mer of God? Ether delyssest thou the
euer mā ac ryches of his goodnes, pacyence and
cordyng to longe sufferance? and remembrest not
so hys dea howe that the kyndnes of God ledyth
D. s. Thys the to repentaunce?

Saying may But thou after thyne harde herte
no mā so vn that cannot repent, heapest the to ge-
derstād, ether the treasure of wrath agaynst the
as though daye of vengeaunce, when shalt ope-
workes byd ned the ryghtewes iudgemēt of God,
iustifye in ★ whiche wyll reward euerie man ac-
deade before cordyng to his dedes, that is to saye,
God for the prayse, honoure, and immortalyte, to
maketh he them whiche contynue in good doyng,
dys whole and seke eternall lyfe. But vnto them
Epistle falle that are rebellious, and dysobay the
which only trueth, and folowe iniquyte, shall com
iudgyngat you and wrath, tribulacyon

and angwyshe bys the soule of euerie labourertho
man that doth euell, of the Jewe syll, proue þ our
and also of the Gentyle. To euerie synnes are
marthat doth good, shall come prayse, forgeu en
honoure, and peace, to the Jewe syll frely throu-
and also to the Gentyll. For theare is ghe mercy,
no parcalyte with God. But whoso for Chyrties
euer hath synned without lawe, shall saue, & not
petyse without lawe. And as many for our deces
as haue synned vnder the lawe, shall be iudged by the lawe.

For before God they are not rygh- ye therfor
teous whiche heare the lawe, but the þ S. Shall
doers of the lawe shall be iustified. For doth not hea
yf the Gentyls whiche haue no lawe. re ascribe in
do of nature the thynges contayned in styfytaciō to
þ lawe, then they hauyng no lawe, are worke, but
a lawe vnto the selues, which lawe describeth
the dede of the lawe wyitten in theyr C. the þ are
heres, whyll theyr conscience beareth ryghwys, by
wytnes vnto them & also the r though þ thing that
tes, accusyng one another or excusing foloweth, þ
at the daye when God shall iudge. the is by theyr
secrettes of men by Iesus Chyrt, accu frutes what
dyng to my Gospell.

Beholde, thou arte called a Je- wyll rewar-
we, and trustest in the lawe and reioy- de euer mā
fist in God, and knowest hys wyll, and ec, þ is, to þ
hast experience of good, and bad, in þ ryghtwelle
thou arte informed by the lawe, and wyll be ge-
beluest that thou thy selfe arte a gyde ne lyfe, and
vnto the bynde, a lyght to them whiche the vnrigh-
are in darcknes, an informet of them wes payne.
whiche lacke discrecyon, a teacher of ★ For to
vnlearned whiche hast the ensample re God they
of that whiche ought to be knowen, & are not righ-
of the trueth, in the lawe. But thou twes ec tur
whiche teachest another, teachest not the doars of
thy selfe. Thou preacheest a man vnto the lawe that
not scale, and yet thou scalest. Thou beiuified, þ
sayest, a man shal not committe ad- D is, shall
uoutry and thou breakest wedlocke. hepyo
Thou abhorrest ymages, and robbest noursed iust
God of his honoure. Thou reioycest in a ryghwes
the law, & thou breakyng of the law Thys sentē
dishonourest god, for þ name of God ce is onely
is euill spokē of among the Gentyls spoken to þ
thouow you, it is wyrtten.

rebuke of þ
Circumcisyon betely auayeth Jewes, set-
yf thou kepe the lawe. But yf thou rig no small
breaks the lawe, thy circumcisyon is stoare, by
made vncircumcisyon. Therfore if the the selues i
vncircumcised kepe the ryghte thyn þ behalfe of
ges contayned in the lawe: shal not his þ lawe, whi-
vncircumcisyon be counted for circum che yet they-
cisyon? And shall not vncircumcisyon kept not,
whiche is by nature? yf it kepe the la Thys thing
we) iudge the, whiche beyng vnder layeth Paul
the letter and circumcisyon, doth tran to their char-
greffe,

g. 3, on this gresse the lawe? For he is not a Jewe,
wyle. It is which is a Jewe outwarde. Nether is
not ynowe that thyng circumcisyon whiche is
fo; & O þe Jewe outwarde in the fleshe. But he is a
we to hear & Jewe whiche is hyd within, and the
laweonly & circumcisyon of the herte is the true
to be a pfele circumcisyon, which is the sprete, and
four therof not in the letter, whose prayse is not
and alea ner of men, but of GOD.
to it, but vñ

to it, but yf þ
wyle needes be iustified and made rightwys in the
syght of god, by the law, as þ so greatly earnest, the
must þ hepe the lawe, not onely heere it, now þ dost
þ not, but are gyltye of the breakeynge of it, & therfo-
re must thou haue another waye to be come right-
wys in the syght of God then by þ hepyng of the la-
we, whiche is, as thys whole Epistel both after and
before plainly proueth faith, that fastly beleueth sin-
ners to be forgiuen freely by Christ, not for our wor-
kes or deseruyng, no not when we haue done þ best
þ we cā Luk. xiiij. And to thys purpose doth. S. An-
hose wyppynge on thys selfe texte. expounde Paul
sayynge, not they are rightwys which heare þ lawe
but which beleue in Christ whō the lawe promysed,
affirmyng playnly, þ to beleue in him is to do þ law.

The sheweth what preferment the Jewes haue, and that both the Jewes & Gentyls are vnder synne, and are iustified only by the grace of God in Christ.

The. iij. Chapter.

A What preferment then hath the Jewe? other what auantageih circūciſion, Surely very moche. ſpꝛiſt vnto them was committed the worde of God. What then though ſome of them dyd not beleue? ſhall they, vnteleue make the promes of god without effecte? God forbid. Let God be true, & all mē lyars, as it is wrytten, & thou myghtest be iuſtified in thy ſayinge, & ſhuldeſt overcome, when ſart iudged Yf oure vnryghtewelneſſe make

B the rightewesnes of God more excellent, what shall we saye? Is God vnrighreous which taketh vengeance. I speake after the maner of men. God forbid. For howe then shall God iudge the worlde? If the veritie of God appere moare excellent thowow my lye vnto his prayse, why am I hēce forth iudged as a spinner? and saye not rather, as men euyl speake of vs, and as some asseyne that we saye, let vs do euyl that good maye come therof.

**What saye we then? Are we bet-
ter then they? No, in no wise. For we
haue all ready proued howe that both
Jewes and Gentyls are all vnder**

synne, as it is wyrtten, there is none
ryghteous no nor one, there is none þ
bnderstāderþ ther is non þ seketh after
god they are all gone oute of the way,
they are al bnyprofytable, there is none
þ doeth good, no not one. They, thoz
is an open sepulchre, with they, toun
ges they haue diseaued, the poyson
of aspes is bnder they, typpes. Whols
mouthes are full of cursynge and byt-
ternes. They, fete are Smyfte to shede
bloude. Destruction and wretchednes
are in they, wayes. And the waye of
peace they haue not knowen. There is
no feare of God before they, eyes.

¶ Ye and we knowe that whatso-
euer the lawe saith, he sayth it to them
whiche are vnder the lawe. That all
mourthes maye be stopped, and all the
worlde be subdued vnto God, bycause
that by the dedes of the lawe, shall no
fleshe be iustified in the syght of God
I sso by the lawe commeth the knowe-
ledge of synne.

Nowe betelys is the ryghtrwelsnes
that commeth of God declared with-
out the fulfylling of the lawe, hauing
wytnes yet of the lawe, & of the Pro-
phetes. The ryghtrwelsnes no doubt
whiche is good before God, commeth
by the fayth of Iesus Christ, vnto all,
and vpon all that beleue.

There is no difference, for all
haue synned, and lacke the prayse * Are iust,
that is of valoure before God, but freed freely by
* are iustified freely by his grace, his grace.
through the redempcyon, that is in This saying
Christ Iesu, whome God hath made a doth saincte
seate of mercy, thowme sayth in his Ambrose ex
bloode, to shew the rightewesnes which pounde on
before hym is of valure, in that he for this wyse,
geueth the synnes that are passed, they worke
whiche God did suffre to shewe at this nethynge,
tyme, the rightewesnes that is allow- nor acquy-
ed of hym, that he myght be counted ting him as
iuste, and a Justifier of hym, whiche ny whit, are
beleueth on Iesus. H iustified by

Where is then thy reioysynge? It sayth alone,
is excluded. By what lawe? by the law by the gyfte
of workes? Naye, but by the lawe of god This
of saythe. worde alone

Therefore we holde that a man is (although
iustified by fayth without the dedes in any be
of the lawe. Is he the God of the Jewe there with
es only? Is he not also the God of the unchriftly of
Gentyles? Yes, euen of the Gentyls feeded is al
also. For it is God only whiche iust: to evidently
syeth circumcisyon whiche is of fayth, expessed by
and by circumcisyon thowwe fayth. Do.

T.ii.

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Abraham was iustified by fayth. Romayens.

Workes iustifye not.

Woule hym we then destroye the lawe thowme self in these sayth? God forbydde. But we rather wold, frely mayntayne the lawe.

without the lawe, without workes, it is agyfte, and suche lyke, whiche thou must marche, for they are all one with this forclayde expolycyon of Saincte Ambrose, by fayth alone weare iustified whiche saieng signifieth thus much. Onely by the belef wherwith we beleue that the mercy of God graunted in Christes bloude doth saue vs, as we pronounced ryghtwes. This worde alone excludeth workes, not that thou shuldest not do them, for vnto all good workes commaunded in the scripture arte thou bounde, and called to walke in them, and must earnestly studie, & endeauour thy selfe to leue none of the vndoone, but what thou shuldest in no condycyon thynke, that thou arte therby iustified, or made ryghtwes before God.

The declareth by the example of Abraham, that faythe iustifyeth, and not the lawe, nor the workes therof.

The.iii. Chapitre.

WHAT shall we saye then, that Abraham our father as pertaynynge to the fleshe, dyd fynde? If Abraham were iustified by * dedes, then hath he wherin to reioyse, but not with God. For what sayth the scripture? Abraham beleued God, and it was counted to hym for ryghtwesnes. To hym that worketh, is the rewarde not reckened of fauoure, but of dute. To hym that worketh not but beleueth on hym that iustifyeth the vngodly, is his fayth counted for ryghtwesnes. Euen as Dauid describeth the blessednes of the man, vnto whome God ascribeth ryghtwesnes withoute dedes. * Blessed are they whose vnyghtwesnes are forgyuen, and whose synnes are couered, Blessed is that man, to whom the Lorde imputeth not syn.

Came this blessednes then vpon the circumcysed, or vpon the vncircumcysed? We saye verely howe that fayth was reckened to Abraham for ryghtwesnes. Howe was it reckened? in the tyme of circumcysion? or in the tyme before he was circumcysed? not in the tyme of circumcysion, but whē he was yet vncircumcysed. And he receiued the signe of circumcysion, as a seale of the ryghtwesnes, which is by fayth, which fayth he had yet beyng vncircumcysed that he shulde be the father of all them that beleue, though they be not circumcysed, that ryghtwesnes myght be imputed to them also, and that he myght be the father of the circumcysed, &

because they are circumcysed onely, but because they walke also in the stepes of that fayth that was in oure father Abraham before the tyme of circumcysion.

For the promise that he shulde be the heyre of the worlde, was not geue to Abraham, or to his seede thowme the lawe, but thowme the ryghtwesnes whiche cometh of fayth. For yf they whiche are of the lawe, be heyres, then is fayth but bayne, and the promise of none effecte. Because the lawe causeth wrath. For where no lawe is, there is no transgressyō. * Therfor by fayth is inherytaunce geue & it might come of fauoure, and the promise myght be sure to all the seede. Not to them

* Therfor only whiche are of the lawe, but also to by fayth. & them whiche are of the fayth of Abraham, whiche is the father of vs all. might be said. As it is myrten, I haue made the a re, that is father to many nacyns, euen before therfore are God who & hath beleued, which quicke ye pronounceth & deed, & called those thig which led ryght be not, as though they were. Whiche was by faith Abraham contrary to hope beleued in by whiche hope that he shuld be & father of many vnderstande nacyns, according to that which was euen & mer spoken, So shall thy seed be. And he cy of God is saynted not in the fayth, nor yet con-ceaued by sydered bys awne body whyche was faythe thet nowe deed, euen when he was almost to the con-an hundred yere olde, nether yet that sciēce might Sara was past chyld berynge. He so surely cō-shackered not at the promise of God rised of the thowme vbeleue, but was made strag wyll of God in the fayth, and gaue honour to God and of the full certifyed, that what he had pro-promise of mised, that he was able to make good. the Gospel & And therfore was it reckened to hym is of remissy on of syns, for ryghtwesnes.

It is not myrten for hym onely, of reconcyly that it was reckened to hym for ryght- action, or re-wesnes, but also for vs, to whom it shal putacyon of be counted for ryghtwesnes, so we be- ryghtwes-leue on hym that rayled by Iesus our nes, and of L O R D & from deeth, Whiche was the gyfte of delyuered for our synes, & rose agayne euerlastyng for to iustifye vs.

lyfe, & these thynges erly be perfourmed, whiche were not possyble yf the promise shulde depende and hange on oure workes. For then shulde the consyence be vn sure, doubtyng whether we had workes ynoughe, whether God wolde be mercyfull, whether the lawe whiche we knowe we haue transgressed, wolde condempne vs. &c. Nowe when doubtfulnes remayneth in vs, theare remayneth also fearfulness, by whiche cometh desperacyon.

The operacyon of fayth. Romaynes. Synne came by Adā .lxxiii.

desperacyon, & death, for so longe as the lawe new-
erth by the angre of god, feare and death can not be
ouer come, Therfore must we needes stycke onely
to fayth in the mercifull promysos of God surely
certified that they shalbe fulfilled, all though oure
workes haue not deserued the fulfillynges of them

The power of fayth, hope and
loue, and how death raygned fro Adā
vnto Christ, by whome onely we haue
forgyuenesse of synnes.

The .v. Chapter.

BEcause therfore that we are iu-
stified by fayth, & we are at pea-
ce with God thow we our Lorde Jesus
Christ, by who we haue a waye in tho-
row our fayth, vnto this grace, wher
in we stande and reioyce in hope of the
playse shalbe geue of God. Nether to
we so onely, but also we reioyce in tri-
bulacyon. For we knowe that tribu-
lacyon bringeth pacience, pacience bring-
eth experiance, experiance bringeth hope.
And hope maketh not ashamed for
loue of god is meed abroad i our hert
by holy ghost, which is geue vnto vs.

For when we were yet weake,
accordynge to the tyme, Christ dyed
for vs, whiche weare vngodly. Yet
scare wyl any man dye for a ryghte-
we synde by es man. Paradyse for a good
fayth onely, man, durst a man dye. But God set-
teth out his loue that he hath to vs, se-
cureth that whyle we were yete synners
Christ dyed for vs. Moche more then
nowe (seyng we are iustified in his
blonde) shall we be saued from wra-
the euerlastyng thow we hym.

For yf when we were enemyes,
we were reconcyled to God by the de-
th of his sonne, moche more, seyng we
are reconcyled, we shalbe preferred by
his lyfe. Not only so, but we also ioye
in God, by the meanes of our Lorde
Jesus Christ, by whome we haue recea-
ued the attonment.

Wherfore as by one man synne
be vnured & entred in to the worlde, and death by
engender. the meanes of syn. And so death went
doubt, of ouer all men, in so moche that all men
which folow synned. For euen vnto the tyme of
erth despera the lawe was synne in the worlde, but
ryon, & of it synne was not regarded, as longe as
damnacyn there was no lawe, neuerthelesse death
we are not raygned from Adam to Moses, euen
ashamed of ouer them also that synned not, with
our hope for lyke transgressyon as did Adam, which
we are sure is the synnitude of hym & is to come.
by & death.

But the gyfte is not lyke as the

synne. For yf thow the synne of one of Christ
many be deade, moche more plenteous God loneth
vpon many was the grace of God and vs & wyl
gyfte by grace, whiche grace was ge-
uen by one man Jesus Christ.

And the gyfte is not ouer one synne.
as death cam thow one synne of one
that synned. For damnacyn came of
one synne vnto damnacyn, but the
gyfte came to iustifye from many syn-
nes. For yf by the synne of one, death
raygned by the meanes of one, moche obedyence
more shall they whiche receaue aboun-
dance of grace, and of the gyfte of all yere we
ryghtwysnesse, raygne in lyfe by the our selues
meanes of one (that is to saye) Jesus wroughe
Christe. Lykewyse then as by the synne of one
of one, damnacyn came on all men. Christ obe-
euen so by the iustifyenge of one com-
meth the ryghtwysnes that byngeth ueth vs all,
lyfe vpon all men. For as by one man-
nes & obedyence many becom syn-
ners, so by the obedyence of one, shall any good.
many be mad ryghteous. But flaw
The law
in the meane tyme entred in, that syn encreaseth
shulde encrease. Neuerthe later where syn, & ma-
aboundaunce of syn was, There was keth our na-
more plenteousnes of grace. That as ture more
synne had raygned vnto death, euen so grede to do
myght grace raygne thow we ryghte-
wysnes, by eternal lyfe, by the helpe the law my-
of Jesu Christ.

For so moche as we be delye-
red thow Christ from synne we must
fallon our selues to lyue as & seruau-
tes of god, & not after our awne lustes
The onlyke reward of ryghteousnesse
and synne.

The .vi. Chapter.

What shall we saye then? Shall we
Continue in synne, that there maye
be aboundaunce of grace? God forbid
Howe shall we & are deed as touchinge
synne, lyue any lenger therin? Re-
member ye not that all we whiche are
baptysed in the name of Jesu Christ
are baptysed to dye with hym? We are
buried with him by baptysm, to dye,
that lykewyse as Christ was rayled
bp from deeth by the glory of the fa-
ther euen so we also shulde walke in a
new lyfe. For yf we be grafte in deathe
lyke vnto hym, euen so must we be in
resurrecyon. Thys we must remember
that oure olde man is crucified with
hym also, that the body of synne myght
utterly be destroyed that henceforth we
shulde not be seruantes of synne. For
he that is deade, is iustified from syn.
Wherfore

Gala. iii. da.

Put away all synfulness. Romaynes. Christ hath made vs fre

Wherfoze yf we be dead with Christ we beleue that we shall lyue with hym remembryng that Christ once rayled from death, dyeth no more. Death hath no more power ouer hym. For as touchyng that he dyed, he dyed concerning synne once. And as touchyng that he lyueth, he lyueth vnto God. Likhewyse ymagyn ye also, that ye are
 * To dye * dead concernynge synne, but are a lyfe vnto synne lyue vnto God thowowe Iesus Christe is, not to oure **L O R D E** I Lette not bey f dely synne raygnetherfoze in your mortall members corrupis. bodys, that yeshulde thereunto obey cecres of syn in the lustes of st. Nether geue ye your nes.

Members as instrumentes of vnyghtwesnes vnto synne, but geue your selues vnto God, as they that are alpye fro death. And gyue your members as instrumentes of ryghtwesnes vnto god. Let not syn haue power ouer you. For ye are not vnder f law, but vnder grace.

What then shall we synne, because we are not vnder the lawe, but vnder grace? God forbyd. * Remember ye not howe f to whome so euer ye comit your selues as seruauntes to obey, his seruauntes ye are to whome ye obey, whether it be of synne vnto deathe, or of obedyence vnto ryghtwesnes? God be thanked, that though ye were once the seruauntes of synne, ye haue yet obeyed with herte vnto the forme of doctrine, wherunto ye were delyuered.

Ye are then made free from synne, and are become the seruauntes of ryghtwesnes. * I will speake grossly because of the infynyte of your fleshe. As you haue geuen your members seruauntes to vncleennes, and to iniquyte, from iniquyte vnto iniquyte, euen so now geue your members seruauntes vnto ryghtwesnes, that ye maye be sanctified. For when ye were the seruauntes of synne, ye were not vnder ryghtwesnes. What frute had ye then in those thynges, wherof ye are nowe ashamed. For the ende of those thynges is death. But nowe are ye delyuered from synne, and made the seruauntes of God, and haue your frute that ye shulde be sanctified, and the ende enerlastyng lyfe. For f rewarde

* Eternall of synne is death, but eternall lyfe is the gyfte of God, thowowe Iesus Christe delyuynge oure Loyde.

of Christ. Christe hath delyuered vs from the lawe and death. Paul sheweth what

the fleshe and outwarde man is, and calleth it the lawe of the members.

The. vii. Chapitre.

Re Althet ye not brethren, I spea ke to them that knowe the lawe, howe that the lawe hath power ouer a man, as long as it endureth? For the woman whiche is in subiection to a man, is bounde by the lawe to f man, as long as he liueth. If the man be deade, she is lowsed from the lawe of the man. So then yf whyll the man lyueth she couple her selfe with an other man, she shalbe counted a wedlocke breker. But yf the man be deade, she is free from f lawe, so that she is no wedlocke breker, though she couple her selfe with an other man.

Euen so ye my brethren, * at deade the law. To concernynge the lawe, by the bodye of Christ, that ye shulde be coupled to an other (I meane to hym that is rylen a: A lawe is to gayne from death) that we shuld bring be made free forth frute vnto God. For when we were stered by by the lawe raygned in v f from f oure members, to bringe forth frute vnto death. But nowe are we dely: of and to reuered from the lawe and deade, from ceasse the that wherunto we were in bondage spiryte by that we shulde serue in a newe conuer. whiche we faction of the spiete, and not in the olde maye do afconuersacyon of the letter. ter the lawe

What shall we saye the? is the lawe And f same synne? God forbyd, but I knewe not is to be dely what synne meant but by the law. For ured from I had not knowne what lust had meant the lawe of excepte the law had sayd; * thou shalt death. not luste. But synne toke an occasyon Galat. ij. d. by the meanes of the commaundement * Exo. xx. c and wrought in me all manner of con: cupisence. For verely without f lawe. synne was deade. I once lyued with: out lawe. But when the commaundement came, synne reuyued, and I was deed. And the very same commaunde: C ment which was ordeyned vnto lyfe, was founde to be vnto me an occasyon of deeth. For synne toke occasyon by the meanes of the commaundement, f so dysceaued me, and by the selfe commaundement slewe me. Wherfoze the lawe is holy, and the commaundement holy, iust, and good.

Was that then whiche is good, made deeth vnto me? God forbyd. Nay Time. i. b. synne was deeth vnto me, f it myght appere, how that synne by the meanes of that whiche is good, had wrought deeth

We lacke fre wyl to do good Romayns. ¶ Spiret of god are i all his. lxxvi

deeth in me, that syn whiche is vnder þe
comauindment, myght be out of mea-
sure synfull. For we knowe þe lawe

¶ To be is spiretually, but I am carnal solde. ¶
solde vnder vnder synne, because I wot not what
synne is. ¶ I do, for what I wolde, that do I not,
to be mad a but what I hate, I do. If I do nowe
bonde mā to that which I wolde not, I graunt to þe
do þe wyl of lawe that it is good. So then nowe it
synne only. is not I that do it, but synne þe dwel-
leth in me. For I knowe þe in me (that
is to saye in my fleshe) dwelleth no
good thyng.

To wyl is present with me, but
I fynde no meanes to perfoyme that
which is good. For I do not that good
thing which I wolde but that euill do
I, whiche I wolde not. Finally þe I
do that I wolde not, then is, it not I
that do it, but synne that dwelleth in
me, doeth it. I fynde then by the lawe,
that when I wolde do good, euill is
present with me. I delyte in the law of
God, concernyng the inner mā. But I
se a nother law in my mēbres, rebellig
agaynst þe law of my mynde, & subduige
me vnto þe law of syn, whiche is in my
members. O wretched man that I am,
who shall deliuer me from this body
of deeth? I thanke God thowow Iesus
Christ our Lorde. So then I my selfe
in my mynde serue the lawe of God,
and in my fleshe the lawe of synne.

The lawe of the spiret geueth lyfe.
The spiret of God maketh vs Gods
chylde and heyyes with Christ. The
aboundaunt loue of God can not be
separated.

The viij. Chapter.

¶ There is then no damnacion to
them which are in Christ Iesu,
whiche walke not after the fleshe, but
after the spiret. For the lawe of the
spiret that byngeth lyfe thowow Ie-
sus Christ hath deliuered me from the
lawe of synne and deeth. For what the
lawe coule not do in as moche as it
was weake because of the fleshe, that

¶ Synne is performed God, and sent his sonne in
taken here the synfull fleshe, and by
for a synne. ¶ synne damned synne in the fleshe, þe
off. ryng the ryghtwelsnes requyred of the lawe
after þe use myght be fulfilled in vs, which walke
of þe hebyue not after the fleshe but after þe spiret.

For they that are carnal, are car-
nally mynded. But they that are spiri-
tually, are godly mynded. To be carnal
ly mynded, is deeth. But to be spiri-
tually mynded, is lyfe and peace. ¶

Because that the fleshe only minde is en-
nemie agaynst God, for it is not obedie-
nt to the lawe of god, neyther can be. So
then they that are geuen vnto the fleshe
cannot please God. But ¶ ye are not ¶ Ye are
geuen to þe fleshe, but to the spiret, yf not geue to
be þe spiret of God dwell in you. ¶ fleshe To
If there be any man that hath not the be geuen to
spiret of Christ, þe same is none of his. ¶ fleshe, is
If Christ be in you, þe body is dead be to lyue in þe
cause of synne, but the spiret is life for workes of
ryghtwelsnes sake. Wherefore yf the the fleshe,
spiret of hym þe rayled by IESUS whiche are
from deeth, dwell in you, euen he that recited Ga-
rayled by Christ from deeth, shall quye. C. b. d.
ken your mortal bodyes, because that ¶ Christes
hys spiret dwelleth in you. spiret is in

¶ Therefore brethren we are nowe all his, and
betterers, not to the fleshe to lyue after þe spiret is
the fleshe. For yf ye lyue after the lyfe because
fleshe, ye must dye. But yf ye martyrie it cōsenterh
the dedes of the bodye, by the helpe of vnto þe lawe.
the spiret, ye shall lyue. For as many And þe bodye
as are ledd by the spiret of God, they þe dede be
are the sonnes of God. For ye haue causeit con-
not receaued the spiret of bondage to sinterh to
feare any moare, but ye haue recea. synne wyl þe
ued the spiret of ¶ adopcion wher spiret quye
by we cry Abba father. The same spiret he at þe last,
te certifye oure spiret that we are the gene hym
sonnes of God. If we be sonnes, we lust to the
are also heyyes, the heyyes. I meane of lawe & wyl
God, and heyyes anered wyth Christ not suffre
yf so be that we suffer together, that hym to re-
we maye be glorified together. ¶ mayne in

¶ For I suppose that the afflictions to synne.
of this lyfe, are not worthy of the glo. ¶ Adopci-
rye which shalbe shewed vpon vs. Al. on. ¶ is the
so the frequent desyre of the creatures inheritaunce
abydeh lōhyng when the sonnes of prayled by
God shall appere, because the creatu. grace.
res are subdued to hantye agayst their ¶ We must
wyl, but for hys wyl which subdueth suffre with
them in hope. For the very creatures Christ wyl
shalbe deliuered from the bondage of shall raygne
corruption in to the glorious libertie with him in
of the sonnes of God. For we knowe glory.
that enery creature groweth with vs. ¶ spiret fru-
also, and trauayleth in payne euen vnto a last, &
to this tyme. a certayne

¶ Not they only, but eue we also whi-
che haue the spiret & frutes of the spiret: not the full
re, moare in our selues and wayte for gyfte of the
the (adopcion) and loke for the de. spiret.
lineraunce of oure bodyes. ¶ ¶ For ¶ We are sa-
we are saued by hope. But hope that ued by hope
is sene is no hope. For howe can a mā þe we hope
hope so: that whiche he seeke? But to be deliue-
and yf we hope for that we se not, the
do we

red out of þe do we with patience abyde for it. corrupciō, Lykewyle the spiete also helpeth of our cure in armities. For we knowe not howe to desyre as we ought, but the þe gloꝝ that spiete maketh intercession myghtely Christ now for vs with groynnges which can not be in, & ther he exprested with tonge. And he that fore saynt searcheth the hertes, knoweth what is not in oure the meanynge of the spiete, for he maketh tribulaciōs. heth intercessyon for the sayntes accordynge to the pleasure of God.

For we knowe that all thynges worke for the best unto them that love God, whoe also are called of the purpose of his purpose. For those which he knewe to be good before, he also ordeyned before, that they shoulde be lyke fastyned unto the calleth the wyse of his sonne, that he myght be sowne þe seede of the frys begotten sonne among many people, iustifyeth. Moreover which he appoynteth thowm red before, the also he called And which sayth & glo he called, them also be iustified, which sayth & glo he called, them also be iustified, which sayth & glo he called, them also be iustified.

What shall we then saye to these good woꝝ thynges? yf God be on oure syde, who can be agaynst vs? whiche spared not his awne sonne, but gaue hym for vs all, how shall he not to hym gyue vs all thynges also: Who shall lay any thinge to the charge of Goddes chosen? it is God that iustifyeth, who then shall condemn? it is Christ whiche is deed yet rather which is risen agayne, whiche is also on the ryghte hande of God,

& maketh intercessyon for vs.

Who shall separte vs from the love of God? shall tribulacyon? or anguysh? or persecucion? or other hunger? or nakednesse? or perill? or death? or any thinge? As it is wyrtten, for thy sake are we kylled all daye longe, and are counted as shepe apoynted to be slayne. Neuerthelesse in all these thynges we overcome strongly thowm his helpe that loved vs. Ye and I am sure that nether death, nether lyfe, nether Angels, nor rule, nether power, nether thynges present, nether thynges to come nether hegh, nether loweth, nether eny other creature shalbe able to departhe vs from the love of God, which is in Christ Jesu our Lorde.

Paul complayneth vpon the hard hartes of the Jewes that wolde not receaue Christe, and thowm the heathen are chosen in theyr steade.

The ix. Chapitre.

ISAY the truerth in Christ, and bye not, in that wherof my consy

ence beareth me wyrtne in the hooly ghost that I haue greate heynnes and contynuall sorowe in my herte. For I haue wished my selfe to be cursed fro Christ, for my biethen and my kynsmen, as pertainyng to the fleshe, which are the Israelytes. To whome pertaineth the adopyon, and the gloꝝ, and the couenauntes, and the lawe that was geuen, and the seruyce of God, and the promyses, whose also are the fathers, and they of whome (as concernyng the fleshe) Christ came, whiche is God ouer all thynges, blessed for euer. Amen.

I speake not these thynges, as an inberthe, though the wordes of God had take taunce by none effecte. For they are not al Israelytes which cam of Israhel, nether are they all chyldren strayght waye, because they are the seede of Abraham. But in Isaac shall thy seede be called, that is to saye, they which are the chyldren of the fleshe, are not the chyldren of God. But the chyldren of promyse are counted the seede. For this is a worde of promesse, aboute this tyme wyll I come, & Sara shall haue a sone.

Neither was it so with her only but also when Rebecca was with child by one, I meane by our father Isaac, yet the chyldren were boꝝne, when they had neyther done good, neyther bad, that the purpose of God whiche is by electyon, myght stande, it was sayde vnto her, not by the reason of workes, but by grace of the caller, the elder shall serue the yonger. As it is wyrtten, Jacob I loved, but Esawe I hated. What shall we saye then? is there any byrghtwines with God? God forbid. For he sayth to Moses, I wyll shewe mercy vnto who I shewe mercy, and wyll haue compassyon on whome I haue compassyon. So lyeth it not then in a mans wyll or runnyng but in the mercy of God. For the scripture sayth vnto Pharaos euen for this same purpose haue I stered the by, to shewe my power on the, and that my name myght be declared thowm out al the world. So hath he mercy on whom he wil, whom he wyl he maketh herte herte.

Thou wylte saye then vnto me, why then blameth he vs yet? For who can refyke his wyll? But O man, what arte thou whiche disputest wth God? The fleshe shall the worke say to the worke mā why

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Callying of þe gētyls. Romaynes. Two maners of ryghteouſnē. lxxviii

mynde that why haſt thou made me on this faſſid? wyl be aſ wath not the potter power ouer the wiſe aſ god claie, euen of the ſame loimpe to make muſt be moꝛe beſſel into honoure, and another eſſyed to into diſhonoure? Ene ſo, God willyng learne to to ſewe his wꝛath, & to make his po- ſeare god & wer knowne ſuffered with longe paci- to obey him enche the beſſels of wꝛath, & ordeyned to & to leue diſſanmacyon, that he myght declare the putynge iſ rycheſ of his gloꝛy on the beſſels of hym merce, whiche he had prepared unto gloꝛy, that iſ to ſaye, by whiche he cal-

Eled, not of the Jewes onely, but alſo of the gētyls. As he ſayth in Oſee, I

Oſee. iij. d. wyl call them my people which were
ſ. Jer. iij. a. not my people, and her beloued which was not beloued. And it ſhall come to paſſ in the place where it waſ ſayde unto them, ye are not my people, & ther ſhal be called the chyldꝛen of the lyuig God.

But Eſaias cryeth concernynge Iſraell, though the number of the chyl- dyen of Iſraell be aſ the ſonde of the ſee yet ſhall but a remnaunt beſaued. The ſynniſheth the woꝛde berely, & ma- keth it moꝛt in ryghtweſneſ. For a moꝛt woꝛde wyl God make on earth. And aſ Eſaias ſayde before, excepte the Loyde of Saboth had left by ſede, we had bene made aſ Sodoma, & had ſ bene likened to Gomorra.

What ſhal we ſaye then? We ſaye that the Gētyls whiche folowed not ryghtweſneſ haue ouertaken ryght- weſneſ, I meaneſ ryghtweſneſ which cometh of fayth. But Iſrael which fo- lowed ſlaw of rightweſneſ could not attayne unto the law of ryghtweſneſ. And wherfore? Becauſe they ſought it not by fayth, but aſ it were by the woꝛkes of the law. For they haue ſto- bled at the ſtomblynge ſtone. As it iſ wyrtten, Behold I put in Syon a ſto- blynge ſtone, and a rocke whiche ſhall make me ſaule. And none that beleue on hym, ſhal be a ſhamed.

The vnſaythfulneſ of the Jewes.
Two maner of ryghteouſneſ.

The. x. Chapter.

Be then, my hertes deſyre and prayer to God for Iſrael iſ, that they myght be ſaued. For I beare the recorde that they haue a feruent mynd to God warde, but not accordynge to knowlege. For they are ignoraunt of the ryghtweſneſ whiche iſ alowed before God, and go about to ſtablyſhe

thei awne ryghtweſneſ, & therfore ar not obedient unto the ryghtweſneſ whiche iſ of balem before God. For

* Chriſt iſ the ende of the lawe, to iuſtifie all that beleue.

Moses deſcrybeth the ryghtweſneſ law, that iſ which cometh of the lawe, howe that Chriſt iſ the man whiche dothe the thinges of the lawe, ſhall lyue therein. But the lynge of the ryghtweſneſ which cometh of fayth, law, ſo thaſ ſpeaketh on this wyſe. Saye not in who ſo hath thynne hert, who ſhall aſcende into hea- him, & bele- uen that iſ nothyng els then to fetchueth & he iſ Chriſt downe) Other who ſhall deſcende medynge of to the depe? that iſ nothyng els but his bloude to fetch by Chriſt from deeth) But harthe waſ what ſayth the ſcripture? The woꝛde ſhall waye iſ nye the, euen in thy mouth and in ſpynneſ, and thynne herte.

This woꝛde iſ the woꝛde of come death ſayth which we preache. For yf thou & hell, & ob- ſhalt knowlege with thy mouth that taryned & ſe Ieſus iſ the L O R D E, and ſhalt be- uour of byſ leue with thynne hert that God rayſed father for aſ hym by ſed deeth thou ſhalt be ſafe. & thus bele- For the beleſe of the hert iuſtifieth, & ue, iſ coun- to knowlegewith the mouth makethed ryghte- a man ſafe. For the ſcripture ſayth, weſ, al- whoſoener beleueth on hym, ſhall not thought be a ſhamed.

There iſ no dyfference betwene the Jewe and the Gētyll. For one iſ ſpe & lawe. Loyde ouer all, which iſ ryche unto all * Though that call on hym. For whoſoener ſhall ſayth iuſti- call on the name of the Loyde, ſhall be ſe ſyn ſafe. But howe ſhall they call on hym, and though on whom they beleued not? howe ſhall Chriſt deſce they beleue on him of whom they haue ued the re- not herde? howe ſhall they heare with warde pmy out a preacher? And howe ſhall they ſed, yet iſ & preache * except they be ſent? As it pmyle mad iſ wyrtten, howe beautyfull are & ſete on the coſti- of them which byynge glad rydyngeſ c iſ & we em of peace, and byynge glad rydyngeſ of brace chriſt; good thyngeſ. But they haue not all doctryne & obeyed to the Goſpell. For Eſaias coſelle hym ſayth, Loyde who ſhall beleue our ſay- d iſ woꝛde ingeſ? So then ſayth cometh by hea- & dede So & ryng & hearyng cometh by the woꝛde we are iuſt of God. But I aſke, haue they not ſyed to do herde? No dout, they ſounde went out good woꝛk; into all land; & they woꝛdeſ into the & in them to endes of the woꝛlde.

But I demmaunde whether Iſ ſaluacyō p- raell dyd knowe or not? ſpyſt Moses myſed. ſayth, I wyl prouoke you to enuy, by * Except them that are no people and by a ſolp they be ſent me nacyon I wyl anger you: Eſaias & iſ, except after that, iſ bolde and ſayth, I am & woꝛde be ſounde

gyue the of founde of them that sought me not, & god. Except haue appered to them that asked not they be sent after me. And agaynst Israel he sayth, ye wyl aske all daye longe haue I stretched forth of whā? We my hand vnto a people that beleueth rely of hym not, but speakech agaynst me.

which is

owner of **A**ll the Jewes are not cast awaye, gospell, is therfore Paull warneth the Gentyls god Of him that be called, not to be hie minded nor be they sent, to despyse the Jewes, for & iudgement which pache of God are depe & secrete.

Christ truly

Ch. xi. Chapter.

I Saye then, hath God cast awaye this people? God forbyd. For euery tyme of daye I verely am an Israelite, of the seed of the gloie of Abraham, & of the tribe of Benjamin, gaynes. Of God hath not cast awaye his people & same man which he knewe before. Ether wore ner dorthe ye not what the scripture sayth by the Christ pue & mouth of helyas, howe he maketh in he was sent tercessyon to God agaynst Israel, say- of his father inge? **L O R D** E they haue kyllled because he thy prophetes & dygged doune thynne spake to the alters, and I am leste onely, and they gloie of his seke my lyfe. But what sayth the an- father, not wer of God to hym agayne? I haue re- of himselfe. serued vnto me seuen thousande men John. vii. which haue not bowed & knee to Baal But soch as Euen so at this tyme is there a rema- bnder & pre naunt leste thow the electyō of gra- ce of paching ce. If it be of grace, then is it not of the gospell work. For the were grace no moare pache men- grace. For then were deseruyng no nye tra- B lenger deseruyng. What then? Israell diuicō wher hath not obtayned that he sought. by they seke Not but yet the electyon hath obtay- & prayse of ned it. The remanant are blynded, ac- the selues, cordinge as it is wyrtten, God hath are false A- gyuen them the spyete of iniquytnes, possles, and eyes that they shulde not se and eares sent of An- that they shulde not heare, euen vnto richist not this daye. **A**nd David sayth, Let of Christ. they table be made a snare to take the **xiiij. Re. xij** with all, & an occasyon to faule, and a **x** Grace & rewarde vnto them. Let they eyes be woakes are blynded that they se not, and euen **x** contrarie bowe doune they backs. thinges.

I saye then, haue they therfore **E**lai. vi. c stumbled, that they shulde but faule **M**at. xiiij. onely? **A**nd forbyd? but thowowe they John. xij. f. faule is inuacyon happened vnto the **A**ct. xxviij. gentyls, for to prouoke them with all. **M**at. lxxviij. Wherfore yf the faule of them, be the **x** To howe ryches of the worlde, and the inuyl- doune they synge of them, the ryches of the gen- back, doth tyls, howe moche moare shulde it be not only ag so, yf they all beleued. I speake to you wyl: & they gentyls, in as moche as I am the A-

postle of the Gentyls, I wyl magnify in ulde be inyne offyce, that I myght saue some brought vn of them. For yf the castinge awaye of der of & ge- the, be the reconcylynge of the worlde, tyles & cop- what shall the receauynge of them be, pressed with but lyfe agayne fro deeth? For yf one all kynd of pece be holy, the whole heepe, is holy. euyl, but & And yf the rote be holy, the braunches they shulde are holy also. not ones lo-

Though some of the braunches be broken of, and thou beyng a wylde C on the olyue tree, arte graft in among them, Loyde with and mad partaker of the rote and fat- sure belefa nes of the olyue tree, boht not thy selfe agaynst the braunches. For yf thou boht thy selfe, remember that thou bea rest not the rote, but & rote the. Thou wylt saye then, the braunches are bro- ken of, that I myght be grafted in.

Thou sayst well, because of vnbe- leue they are broken of, and thou stan- dest stedfast in sayth. Be not hys mynded, but feare saynge that God spared not the naturall braunches, lest haply he also spare not the.

Behold the kyndnes and rygo- ousnes of God, on them which fell ry- gorousnes, but toward the, kyndnes, yf thou continue in his kyndnes. O- els thou shalt be hewen of, and they yf they hyde not styll in vnbelefe, shall be grafted in agayne. For God is of power to grafted them in agayne. For yf & wast cut oute of a naturall wylde olyue tree, & wast grafted contrary to nature in a true olyue tree how moche more shal & natural braunches be graf- fed in they, awne olyue tree agayne.

I wold not that this secrete shuld be hyd from you my bethren (lest ye shulde be wylf in youre awne cōsyt) that partly blyndnes is happened in Israell, but yll the fulnes of the Gen- tyls be come i, & so al Israel shal be sa- ued As it is wyrtte, **A**nd here shal come out of Syd he that doth deliuer, & shal turne awaye the vngodlynes of Jacob And this is my concenauit vnto them, when I shall take awaye they synnes. As concernynge the Gospell they are enemyes for youre sakes, but as tou- chynge the electyon they are loued for the fathers sakes.

For verely the gyftes and callinge of God are soche, that it can not repēt hym of them, for loke, as ye in tyme passed haue not beleued God, yet haue nowe obtayned mercy thowow their vnbelefe euen so now haue they not beleued the mercy

Elai. liij. d.

What is quicke sacrifice. Romañs howe to rewarde enemies. lxxviii.

mercy which is happened vnto you, & they also maye obtayne mercy. God hath wapped all naciōs in vnbelleue, that he myght haue mercede on all.

O the depnes of the aboundaunt wysedome & knowledge of God, howe vnsearchable are his iudgements, and his wayes past finding out? For who hath knowen the mynde of the Lorde? Or who was his counsellor? other who hath geuen vnto hym synne, & he might be recompensed agayne? For of hym and thowme hym, and for hym are all thyngs. To hym be glorified for euer, Amen.

The swete conuersacion, lone, and workes of soche as beleue in Christe.

The. xij. Chapter.

I Beseeche you therfore brethren, by the mercifullnes of God, that ye make youre bodyes a quicke sacrifice vnto God, whiche is to bringe is your resonable seruyng of God and of body vnto fastyon not your selues lyke vnto thys of obedience moide, but be ye chaunged in youre of & law of shape, by the renuyng of your wittes God.

that ye maye fele what thyng that is good, that acceptable, & perfayte wyll of God is. For I saye thowme the grace that vnto me geuen is to euery man amonge you, that no man esteeme of hym selfe moare then it becometh hym to esteeme, but that he discretly iudge of hym selfe, accordyng as God hath dealte to euery man the measure of, sayth.

As we haue many members in one bodye, and all members haue not one offyce, so we beyng many, are one body in Christ, and euery man, among our selves, one anothers members.

Saying that we haue diuers gyftes accordyng to grace, that is gyue vnto prophesie, yf any man haue the gyfte of prophesie, let hym haue it that it be agreyng for the expō vnto the sayth. Let hym haue an ordering of scrip tycwayte on his office. Let hym that tures which teacheth, take hede to his doctrine.

in darcke. Let hym that exhorteth, geue attention places must daunce to his exhortacion. If any man be expounded geue, Let hym do it with synghleness. that it agre Let hym that ruleth, do it with diligence to the open gence. If any man shewe mercede, let places, and hym do with cheyfulness. Let lone be general ar: without dissimulation. Hate that cycles of the whiche is euill, and cleane vnto that saythe. whiche is good. Be kynde one to another with brotherly lone. In gy: unyng honoure, go one before another.

Amos. b.

Let not that busynes whiche ye haue in hande, be tedious to you. Be seruet in & spere. Applie youre selues to the tyme. Reioyce in hope. Be pacient in tribulacion. Continue in prayer.

Distribute vnto the necessitye of the sayntes and be readie to harbour.

Blesse the whiche persecute you, blesse but curse not. Be mery with them that are mery. Wepe with them that wepe. Be of lyke affectyon one to wardes another. Be not hye mynded, but make youre selues equall to them of the lower sorte.

Be not wylc in youre owne opynions. Recompence to no man euill for euill. Wouyde afoze hande thing honest in the syght of all men. If it be possyble, home be it of youre parte, haue peace with all men. Werly beloved auēg not your selues, but geue rōume vnto the wraoth of God. For it is wrytten, vengeance is myne, and I wyll rewarde sayth the Lorde.

Therfore yf thyns enmy hōger, fede him yf he thurst, geue him drinke. For in so doyng thou shalt heape coles of fyre on his head. Be not ouercome of euill, but ouercome euill with goodnes.

The obedience of men vnto theyr rulers. Lone fulfilleth the lawe. It is nowe no tyme to folowe the workes of darknes.

The. xij. Chapter.

Euery soule submyt hym selfe vnto the auctoryte of the hyer powers. For there is no power but of God. The powers that be, are ordeyned of God. Whosoever therfore resisteth power, resisteth the ordinance of God. And they that resist, shall receaue to them selues damnacion.

For rulers are not to be feared for good workes, but for euill. Wylt thou be without feare of the power? Do wel the, and so shalt thou be prayfed of the same. For he is the mynister of God, for thy welth. But yf thou do euill, then feare, for he beareth not a sword for nought but is the mynister of god, to take vengeance on them that do euill. Wherfore ye must nedes obeye, not for feare of vengeance onely, but also because of conscience. And eue for this cause paye ye tribute. For they are Goddes mynisters, setyng were of power to resist.

Gene to euery man therfore his dutie, the power

W. ii. tributs

A wake for it is tyme.

yet were þe trybute, to whome trybute belongeth, dampned in custome to whom custome is due, feare thy consy: to whome feare belongeth, honoure to enee þe thou whome honoure pertayneth.

Didest it be: **A** Owe nothyng to any man, but to cause it is a loue one an other. For he that loueth gaynst Canother, fulfilleth the lawe, for these Goddes co: commaundementes, Thou shalt not maundemet comynr aduouty, thou shalt not kyll thou shalt not steale, thou shalt not beare false wytnes, thou shalt not desyre and so forth (yf there be any other commaundement) they are all comprehended in this sayeng, Loue thy neygh

Loue is the boue as thy selfe. Loue hurteth not fulfylling of his neyghbour. Therfore is loue the she lawe. fulfylling of the lawe. **A**

D **A** This also we knowe, I meane Christ which the season, howe that it is tyme that is our salua we shulde nowe awake oute of sleape. cyon is now for nowe is our saluacyon neater the nerer then when we beleued. The nyght is passed when we lo: and the daye is come nye. Let vs ther: ad for hym foze cast awaye the dedes of darcknes in the olde and lette vs put on the (Armoure) of restament. lyght. Let vs walke honestly as it wer (Armour) of in the daye lyght, not in eatynge and lyght, sayth dyynckynge, neyther in chamburyng, hope, loue fand wantennes, neyther in stryfe, and feare, and alenupenge, but put ye on the Lorde Je: that þe lyghtus Christ. **A** And make not prouysyon of Goddes for the flesch, to fulfyl the lustes of it. worde tea: cheth. **A** The weake ought not to be dyspyled No man shulde offende an others conscyence. Agayne for ourwarde thynges shulde no man condempne an other.

A The. xiiii. Chapter.

A **N** **Y** **M** **A** that is weake in the sayth, receaue vnto you, not in him that dysputynge, and troublynge his con: is weake. **A** science One beleueth that he maye eate heis weake all thyng. An other whiche is weake, that is sone eateth eartes. Let not him that eateth offended, & despyse hym that eateth not, and let hath lyttel not hym whiche eateth not iudge hym profeted in þe that eateth. For God hath receaued knowledge hym. What arte thou that iudgest an and lybertie other mans seruauite? Whether of Christ, he stande or faule, that pertayneth vnto whiche he to his mayster, ye, he shall stande. For got with his God is able to make hym stande. bloude, And This man putterth dyfference be: he is strong twene daye and daye. An other man that knowe: counterth all dayes alyke. Se that no eth the lyber man wauer in his cowne meuryng. The eye of a chyl that obserueth one daye more then an Ben man, þe other, doeth it for the Lordes pleasure so the cleane And he that obserueth not one daye **A** thynges more then an other, doth it to please

Romaymes. Offende not thy brother

the LORD also. The that eateth at cleane, & doth it to please the Lorde, for he gy: which doub uerly God thankes. And he that eateth not, as not, eateth not, to please the Lorde S. Ambrose with all, and gyuerth God thankes. sayth writig for none of vs lyueth his owne sar: on this chap uauite, neyther doeth any of vs dye ter þe all thin his owne seruauite. If we lyue, we lue ges are to be to be at the Lordes wyll. And yf we eaten that as dye, we dye at the Lordes wyll. Whe: ordeyned for ther we lyue therfore, or dye, we are mannes ble, the Lordes. for Christ therfore dyed, which thing and rose agayne, and reuyned that he he proueth myght be Lordes bothe of deade, and by this open qu ycke.

But why doest thou then iudgenel, all thin thy brother, Other why doest thou des: ges are excy pyle thy brother? We shalbe brought C dig good before the iudgement seate of Christ. **A** God made for it is wyrtten, as truly as I lyue and thereof sayth the Lorde, all knees shall bowe argueth that to me, & all tonges shall geue a know: they are no ledge to God. So shall euerye one of to be refused vs geue accomptes of hym selfe to god he adderth Let vs not therfore iudge one an other mozeouer. eny moare.

For nethe But iudge thys rather, that no Enoch saith man put a stomblyng blocke, or an he, whiche occasyon to faulle in his brothers way fyrst pleased for I knowe and am full certified in god ne: No the Lorde Iesus, that there is nothyng which at þe comen of it selfe, but vnto hym that floude was iudgeth it to be comen, to hym is it co: only founde men. Yf thy brother be greued with ryghwes, thy meate, nowe walkest thou not cha: ner Abahā rytably. Destroie not hym with thy D þe frind of meate, for whome Christ dyed. Cause God or I ha: not yourre & treasure to be euyl spo: at or Jacob, hen of. for the kyngdome of God is those ryght: not meate and dyyncke, but ryghwes: wes & gods nes, peace, and ioye in the holy gho: frendes a: for whosoever in these thynges ser: wigest whu uerth Christs pleseth well God, and is was also commended of men.

Loth, or o: Let vs folowe the thynges which ther ryghs make for peace, and thynges wherwith wes mē an one maye edyfy an other. Destroie read to haue not the worke of God for a lyttel mea: abseynd tes sake. All thynges are pure from these. but it is euell for that man, whiche ea: The meane eth with hurte of his conscyence. It meates whe is good neyther to eate fleshe, neyther ther they be to dyyncke wyne, neyther any thyng, fywe or flew wherby thy brother stomblerh, ether & Our trea: falleth, or is made weake. Hast thou sure is oure faith haue it with thy selfe before god knowledge. Happy is he that condempneth not Titu. i. d. hym selfe in the thyng whiche he allowe to agais et. for he that maketh conscyence, is conscyence is damned

Strōg must beare wth p^r weake. Romaynes. Paul p^racheth christ. lxxix

Damnable And damned yf he ate, because he doeth it
all p^r is not not of faythe, for what so euer is not
of fayth is of fayth, that same is synne.

The infymytie and fraynes of the
weake ought to be bozne shall loue and
hyndne, after the ensample of Christ
The. xv. Chapter.

Whiche are stronge, ought to
beate p^r fraynes of them which
ar weake, and not to stande in our owne
consaytes. Let euery man please his
neyghboure vnto his welth and edify-
enge. Christ pleased not hym selfe, but

He is as it is wyrtten. **T**he rebukes of
stronge that them whiche rebuked the fell on me.
can bere an **X** What so euer thynges are wyrtten
other man afoze tyme, are wyrtten for oure lear-
nes weknes nyng, that we thow pacyence & con-
Psal. lxxiii. forye of p^r scripture, myght haue hope.

The God of pacyence and conso-
lacyon, geue vnto euerye one of you,
B that ye be lyke mynded one towardes
an other after the ensample of Christe
Jesu, that ye all agreynge to gether,
maye with one mouth prayse God the
father of oure Lorde Jesu. Wherfore
receaue ye one an other, as Christ re-
ceaued vs, to the prayse of God. And
I say that Iesus Christ was a miny-
ster of the circumcysion for the truerth
of God, to confyrme p^r promyses made
vnto the fathers. And let the Gentyles
prayse God for his merce, as it is
wyrtten, for this cause I wyll prayse
Cthe amonge the Gentyles, and syng in
thy name. And agayne he sayeth re-
ioyse ye Gentyls with his people. And
agayne prayse the Lorde all ye Gen-
tyles, and laude hym all nacyns. And
in an other place Esayas sayeth, there
shall be the roote of Jesse, and he that
shall ryle to raygne ouer the Gentyls
in hym shall the Gentyls trust. The
God of hope fyll you with all ioye and
peace in beleuyng, that ye maye be
ryche in hope, thowowe power of the
holy ghost.

I my selfe am full certified of you
my brythren, that ye youre selues are
full of goodnesse, and fylled with all
knowledge, and ar able to exhort one
an other. Neuerthe lesse brythren, I
haue somewhat boldely wyrtten vnto
you, as one that putteth you in reme-
braunce, thowowe the grace that is ge-
uen me of God, that I shulde be the
mynyster of Iesu Christe amonge the
Gentiles, & shuld minyster p^r gladde ty-
dynges of God, that p^r Gentyls myght

be an exceptable offerynge sanctified
by the holy ghost. I haue therefore
wherof I maye reioyse in Christ Jesu,
in the thynges whiche pertainne to god
for I dare not speake of any of those
thyngs which Christ hath not wrought
by me to make the Gentyls obedyent,
with worde and dede, in myghty syg-
nes and wonders, by the power of the
spete of God, so that from Jerusalem
and the colles rounde about vnto Il-
lypyum, I haue fylled all countreys wth
the gladde tydynges of Christ,

So haue I enformed my selfe to
preache the Gospell, not where Christ
was named, lest I shulde haue buyt on
an other mannes foundacyon, but as it
is wyrtten, To whome he was not spo-
ken of, they shall se, and they that heard
not, shall vnderstande. For this cause
I haue benne ofte let to come vnto
you, but nowe seing I haue no more
to do in these countreys, and also haue
bene despyouse many yeres to come vnto
you, when I shall take my iorney in
to spayne, I wyll come to you. I trust
to se you in my iorney, & to be brought
on my waye thitherwarde by you, af-
ter that I haue somewhat enioyed you.

Now go I vnto Jerusalem, and
minister vnto the saintes. For it hath
pleased them of Macedonia, & Achaia
to make a certayne dystrubcyon vpon
the poore, & saintes whiche are at Je-
rusalem. It hath pleased them berely,
and they betters are they. For yf the
Gentyls be made partetakers of their
spyrituall thynges, they duetye is to
minister vnto them in carnall thynges
When I haue performed this, & haue
brought them this frute sealed, I wyll
com backe agayn by you into Spayne
And I am sure when I come, that I
shall come with aboundance of the
blessyng of the Gospell of Christ. I be-
sech you brythren for our Lorde Iesus
Christes sake, and for the loue of the
spete, that ye helpe me in my busyness
with your prayers to God for me, that
I maye be deliuered from them which
belue not in Jewry, and that this my
seruyce, whiche I haue to Jerusalem,
maye be accepted of the saintes, that I
maye come to you with ioye, by p^r wyll
of God, & maye with you be refreshed
The God of peace be with you. Amen.
A chapter of saluacyons. He wat-
neth them to be ware of mennes doc-
tryne, and comendeth vnto them cer-
tayne

What
saintes syg-
nys in the
Scripture
loke. Ac. ix.

Salute with a kysse.

rayne godly men, that were louers
and brethren in the trueth.

¶ The. xvi. Chapitre.

A Commende vnto youe where our
 Sister (whiche is a minyſter of the
 congregacyon of Cenchrea) that ye
 receaue her in the Lorde as it becom-
 meth *ſaynctes, and that ye aſſiſt her
 *ſaſnctes in what ſoeuer buſynes ſhe needeth of
 Ioh. Ac. ix. c of youre ayde.

For we hath suckered many, and myne
owne selfe. Grete pissa, and Aquyla
my helpers in Christ Iesu which haue
for my lyfe layde doune theyr owne
neckes, vnto whiche not I only gyue
thankes, but also the congregacyon of
the Gentyles. Lyke wyse grete the
congregacyon that is in theyr house.

S Salute my welbeloued Epenettes,
 & **S**isterfure whiche is the fyrste & frute amonge
 that is the them of Achaya. Grete Mary whiche
 fyrst that bestowed moche labour on vs. Salute
 was conuert Andronycus, and Junia my cosynnes,
 sed to God. whiche were prysoners with me also,
 which are well taken amonge the Apo
 stles, and were in Christe before me.
 Grete Amplias my beloued in f Lord
 Salute Urban our helper in Christe,
 and Stachis my beloued. Salure. Ap
 pelles approued in Christe. Salure
 them whiche are of Aristobolus house
 holde. Salute Herodryan my kynsman
 Grete them of the householde of Nar
 cysus whiche are in the Lorde. Sa
 lute Tryphena, and Tryphosa, whiche
 women dyd labour in the Lorde. Sa
 lute the beloued Onesys, whiche la
 boure muche in the Lorde. Salute

Rufus chosen in the Lorde, and his mother and myne. Brete Asynerytus, Whlegon, Herman, Parrabas, Wer-
man, and the byrthen whiche ar with
them. Salute Whpylogus, and Iulya,
Nereus and his syster, and Olympa,
and all the Sainctes whiche are with
them. Salute one an other with an
hooly kysse. The congregacyon of
Chyriste, salute you.

For your obedyence * extendeth to all
Want wolde men. I am glad no doubte of you. But

Romaynes. In prophcies is mysteryes.

yet I wolde haue you wyse vnto chathan the lay
whiche is good, and to be innocent as people lear
concernynge euell. The God of peace neo to iudge
treade Sathan vnder your feate wox: the woppho
tely. The grace of our Lorde Iesu tes and to o
Christ be with you. heve them

Tymotheus my worke felowe, and accordynge
Lucyus, and Jason, and Sopater my so know-
hynsmen, salute you, I Tercyus salute ledge, in dis-
you, whiche wrote this Epistle in the alowed of
Loyde, Gayus myne hoite, and the host GOD.
of all the congregacions, saluteth you
Erastus the chamberlayne of the Cy-
tic saluteth you. And Quartus a bro-
ther saluteth you. The grace of oure
Loyde Iesu Christs be with you all,
A M E N.

To hym that is of power to sa-
blyfye you accordyng to my Gospell
and preachyng of Iesus Chyſt in be-
teryng of the myſterye, whiche was
kept ſecret ſence the worlde beganne,
but nowe is opened by the ſcriptures
of prophesye at the commaundments
of the euerlaſtyng God, to ſtand by o-
bedyence to the faythe, publiſhed a-
monge all nacjons, to the ſame God,
whiche alone is wyſe, be prayſe tho-
rowe Ieſus Chyiſte for euer. Amen.

¶ To the Romayns.
Sente from Cozynthian by Who
be he that was the myny
ster unto the congre
gacyon at Cen
chea.

Pauls salutacyon. i. Corynthyans. Paul was sent to prech, lxxx.

**The fyrste Epystle
of Sainct Paule**

unto the Coryn-
thyans.

The commendeth the Corynthyans,
exhorteth them to be of one mynde,
and rebuketh the diuysion that was
amonge them. Worldely wysdome is
folysmes before God, ye theare is
no wysdome, but in the despyed crosse
of god. **The fyrst Chapter.**



Paul by
vocacyon, an
Apostle of Je-
sus Christ tho
some the wyll
of God, and
brother Solte
mes.

Unto the
congregacion

of God whiche is at Corinthum. To
them that are sanctified in Christ Je-
su, * Sanctes by calling, with all that
call on the name of oure Lorde Jesus
Christ in euerye place, both of theyis,
and of oures.

Grace be with you, and peace from
God oure fater, and from the Lorde
Jesus Christ.

* I thanke my God alwayes on
youre behalfe, for the grace of GOD
whiche is gyuen you by Jesus Christ,
that in all thynges ye are made ryche
by hym, in all learnyng & in all know-
ledge, euen as the Testimony of Jesus
Christ was confirmed in you, so that
ye are behynde in no gyfte, and wayte
for the apperyng of our Lorde Jesus
Christ whiche shall strenght you vnto

the ende, that ye may be blamelesse in
the daye of our Lorde Jesus Christ. * For
God is faythfull by whome ye are cal-
led vnto the fellowshyppe of his sonne
Jesus Christ our Lorde. I beseeche you
brethren in the name of our Lorde Je-
sus Christ, that ye all speake one thing
and þe theare be no discencion amonge
you, but be ye knytte to gether in one
mynde, and in one meanyng. It is
shewed vnto me (my brethren) of you,
by them that are of the house of Cloe,
that there is stryfe amonge you. And
this is it that I meane, howe that co-
menly amonge you, one sayth, I holde

of Paul, an other, I holde of Apollo,
the thyrde I holde of Cephas, & fourth.
I holde of Christ. Is Christ deuyded?
was Paul crucified for you? ether were
ye baptised in þe name of Paul? I thanke
God that I cristened none of you, but
Crispus & Gaius, leest any shulde saye
that I had baptised in my owne name
I baptised also þe house of Stephana.
Furthermore knowe I not whether I
baptised eny man, or no.

For Christe sente me not to bap-
tise, but to preache the Gospell, not preachinge
with wysdome of wordes, leasse the of the crosse
crosse of Christe shulde haue bene made is þe power
of none effecte. For the preachinge of God.
of the crosse is to them that perishe fo-
lishnes, but vnto vs which are saued it
is the power of God. For it is wyttē
I wyll destroye the wysdome of þe wise
and wyll cast awaye the vnderstanding
of þe prudent. Where is þe wysle? Where
is the scribe? Where is the sercher of
this worlde? Hath not God made the
wysdome of this worlde folysmes?

For when the worlde thowme wys-
dome knewe not God, in the wysdome
of God thowme folysmes of preachinge
to saue them that beleue. For þe Jewes
require a signe, & the grekes seke after
wysdome. But we preach Christ cruci-
fied, vnto the Jewes an occasyon, of
fallyng, & vnto the Grekes folysmes,
but vnto them whiche are called bothe
of the Jewes and * Grekes, we preach
Christ the power of God, and the wys-
dom of God. For the folysmes of God
is wyser then men, & the weakenes of
God is stronger then men. Brethren
take on your calling howe þe not many
as in the Ac
wysle men after the fleshe, not many
myghty, not many of hye degre are cal-
led, But God hath chosen the folysme
thynges of the worlde, to confounde
wysle. And God hath chosen the weake
thynges of the worlde, to confounde
thynges whiche are myghty. And byle
thynges of the worlde, and thynges
whiche are despyed, hath God chosen
ye and thynges of no reputacyon, for
to byngte to nought thynges of repu-
tacyon, that no fleshe shulde reioyse in
his presence. And vnto hym perryne
ye, in Christe Jesu, whiche of God is
made vnto vs wysdome, and also right
wysnes and sanctifyenge, and redemp-
cyon, That accordyng as it is wyttē
ten, he whiche * reioyseth, shulde re-
ioyse in the **LORDE.**

* The reioys

Sanctes
by calling.
Of this l. a.
Roma. l. a.

6. Tella. b.

Paynted word helpe not. i. Cozynth. Aucthor offect are rebuked.

teeth in the. **E**t is not eloquence and glorious
Lord which paynted wordes of worldly wylsom, &
knowerth can edifye and conuerthe soules vnto
tenly & God Chyriste, but the playne wordes of the
wyltheth by scripture, for they make mencyon of
good, & fa- hym, and his crosse.

Et he. ij. Chapter.
so that & **A**nd I brethren when I came to
ching which **A**you, came not in gloriousnes of
he doth plea wordes of of wylsdom, shewynge vnto
seth God, & you testimonye of God Nether shewed
& whiche he & my selfe that I knewe eny thyng
doth not as amonge you saue Iesus Chyriste, euen
he shuld do, the same that was crucifyed. And I
is forgyuen was amonge you in weaknes, and in
hym & not feare, and in moche tremblyng. And
imputed by my wordes & my preachynge was not
to him Iere. with entysynge wordes of manes wyl
bi. g. & Ro. dome, but in shewynge of the spire &
biij. c. of power that youre sayth shulde not
perfect are stande in the wylsdom of men, but in
they & under the power of God.

Et he. x. Chapter.
That we speake of, is wylsdom
lawe, sayth amonge them that are perfect, not the
and workes wylsdom of this worlde, nether of the
scruple, & p. rulars of this worlde (whiche go to
folle them. nought) but we speake the wylsdom of

God, whiche is in secrete & lyeth hyd,
whiche God ordeyned before the word,
vnto oure glory, whiche wylsdom none
of the rulars of this worlde knewe.

For had they knowen it, they wolde
not haue crucifyed the **L O R D** &
of glory. But as it is wyrtten, The
eye hath not sene, & the eare hath not
hearde, nether haue entred into & hert
of man, the thynges which God hath
prepared for them that lone hym.

Et he. x. Chapter.
But god hath openet them vnto
vs by his spire. For the spire sear-
cheth all thynges, ye the botome of
Goddes secrettes. For what man kno-
weth the thynges of a man, saue the
spire of a man which is with in hym.

The spire Eue so the thynges of God knoweth
vnderstan: no man, but the spire of God. And
derth Godly we haue not receaued the spire of the
thing. The worlde, but the spire which cometh
natural mof God, for to knowe the thynges that
& is not re: are gyue to vs of God, which thyng
mued i chysalfo we speke, not in & conynge word
canot pcea: of mannes wylsdom, but with the co-
me & thyng. nynge word of the holy ghost, makig
of God. Dspirituall comparisn of spireuall

thynges. For the naturall man per-
ceaueth not the thynges of the spire
of God. For they are but folymnes vn-
to hym. Nether can he perceane them,
because he is spireuall examined. But

ye & is spireuall, discusserth all thyng
yet he hym selfe is iudged of no man.

* For who knoweth the mynde & saye. x. d.
of the **L O R D** & other who shall in: Rom. xi. d.
forme hym? But we vnderstande the
mynde of Chyrist.

Et he. x. Chapter.
I shall rebuketh the sectes and
aucthor: ther of. Chyrist is the founda-
cyon of his church. No man ought to
reioyce in men, but in God.

Et he. x. Chapter.
And I coulde not speake vnto you &
brethren as vnto spireuall, but
as vnto carnall, euen as it were vnto
babes in Chyrist. I gaue you mylke to
dryncke and not meate. For ye then
were not stronge, no nether yet are.

For ye are yet carnall. As long berely
as ther is among you enuyng, stryfe
and dissencion, are ye not carnall, and
walke after the maner of men? As

loge as one sayth, I holde of Paull, &
another I am of Apollo, are ye not car-
nall? What is Paull? What thyng is
Apollo? Onely mynisters are they by

whome ye beleued, euen as the Lord
gaue euery man grace. I haue plated,
Apollo watred, but God gaue the en-
crease. So then, nether is he that pla-

teth eny thyng, nether he & watreth,
but God that that gaue the encrease.
He that planteth and he that watreth,
are nother better then the other. Eue-

ry man yet shall receaue his rewards
accorpyng to his laboure. We are
Gods laboures, ye are Goddes hus-
bandye, ye are Goddes byldynge & c.

corpyng to the grace of God gyuen
vnto me, as a wyle bylder haue I layd
the foundacyon. And another byle
theron. But let euery man take hede

howe he byldeth vpon. For other fou-
dacyon can no man laye, then that
whiche is layde, whiche is Iesus
Chyriste. If eny man bylde on this

foundacion, golde, syluer, piousnes
nes, tymber, haye or stoble, euery ma-
ne: & For the daye daye shall be
shall declare it, and it shall be shewed in clare it & c.

fyre. And there fyre shall trye euery daye here
mannes worke what it is. If eny ma-
ne: signifyeth & nes worke that he hath bylt vpon, tyme when
byde, he shall receaue a reward. If eny god bygeth
manes worke burne, he shall suffre to lyght the

losse, but he shall be safe hym selfe, ne: thyng & is
uerthelesse yet as it were thorowhydde, &
fyre. & Are ye not ware that ye are & fyre vnder
temple of God, & howe that the spire stande exqui-

of God dwelth in you? If eny man syte & pfect
despye

The cōpyng of Christ. Corinth. Maketh all thing manifest. lxxxi

true. Judge despyle the temple of God, hym shall ment, & God destroye. For the temple of God which, wher is holy, whiche temple ye are. Let it hath open no man deceaue hym selfe. If eny man ned & sawe seme wyle amonge you, let hym be a & errour as- flicyon of wyle. For the wysdome of this worlde for thyn- is folyshnes with God. For it is wit- kynge & re- ten, he cōpaleth the wyle in theyr cras- petyng doth tynes. And agayne, God knoweth the folowe. S. thoughtes of the wyle that they be Daull itrea- bayne. Therefore let no man reioyce in teth here of men. For all thyngs are yowres, whe- preachers & ther it be Daull, ether Apollo, ether succeded hi Cephag, wher it be the worlde, ether whe he was lyfe, ether deeth, whether they be pre- departed sent thynges or thynges to come, all & Corinth. are yowres, and ye are Christes, and he had laid Christ is Goddes. & a good foun- dacyon, let other take hede, sayth he, what they buylde thereon. If they buylde thyngs wor- thy for christ theyr workes wyl remaine & abyde euen whe it is le- ne i f light, which thig he agnifyeth when he sayth, for f daye shall de- clare it. & But yf they brynge in Jewelle fa- cyons, they shall happy- ly deceaue for a tyme. but at lēgth theyr deca- teshalbe ope- ned, as sone as it is be- gonne to be examined th- true & synce- re Judge- ment, which is

unto the worlde, and to the Angels, & to me. We are folcs for Christes sake, signified by and ye are wyle thowwe Christe. this worde

We are weake, and ye are strōg. fyre. Thus Ye are honorable, and we are despyled doth & tras- Euen vnto this daye we hunger and must expōse thyself, and are naked, and are boffetted de this pla- with ystes, & haue no certayne dwel- ce in his ano- lynge place, and laboure worchynge nota cō bps with oure awne handes. We are reuy- these wordz led, and yet we blesse. We are persecu- have & stob- ted, and suffer it. We are euyl spoken ble, puyng of, and we praye. We are made as it also by the were the fylchynes of the worlde, the Authority offcomynge of all thynges, euen vnto of. S. Am- this tyme. brose, The-

I wyte not these thynges to shame rome and o- you, but as my beloued sonnes I ther olde Au- warne you. For though ye haue ten & thourcs, thousand instructours i christ, yet haue f it maketh ye not many fathers. In christ Iesu, I nothyng for haue begottē you thowwe f Gospel. purgatorys Wherfore I desyre you to toloue me. though ma- For this cause haue I sent vnto you, ny haue Timotheus, which is my deare sonne wrongfully and sayth full in the LORD, which laboured to shall put you in remembraunce of my wiest it to f ways whiche I haue in Christe, euen purpose. as I teache euery where in all congre- & f saythfull gacions. Some swell as though I is he f pa- wolde come no more at you. But I cheth his wyl come to you shortly, yf God wyl, masters not and wyl know, not the wordes of the hym selfe. whiche swell, but the power, for the Kyngdome of God is not in wordes, but in power. What wyl ye, Shall I come vnto you with a rodde, or els in loue and in the sprete of mekenes?

After what maner Daull cur- seth the man, that had cōmytted forni- cacyon with his mother in lawe:

The. b. Chapter.

Th & R & goeth a comen say- inge that ther is fornicacion a- monge you, and suche fornicacion as is not once named amonge the Gen- tyls, that one shulde haue his fathers wyle. And ye swell, and haue not ra- ther sorowed, that he which hath done this dede, myght be put from amonge you. For I verely as absent in body, eue so present in sprete haue determy- ned all redy (as though I were pre- sent, of hym that hath done this dede, in the name of our Loyde Iesu Christ, when ye are gathered to gether, and my sprete, with the power of the Lord & Jesus

The preachers are but mynisters. Judgemēt belongeth onely vnto God.

The. iij. Chapter.

Let men this wyle esteeme vs, eue as the mynisters of Christ, & dis- posers of the secretes of God. Fur- thermore it is requyred of the dispo- sers that they be founde f saythfull. & With me is it but a very small thyng, that I shulde be iudged of you, ether of (mans daye) No I iudge not myne awne selfe. I know nought by my sel- fe, yet am I not thereby iustified. It is the Loyde that iudged me. Therefore iudge nothyng before the tyme vntill the Loyde come, whiche wyl lyghten thynges that are hyd in darkenes & open the counsels of the hertes. And then shall enery man haue prayse of God. &

These thynges brethren I haue described in myne awne person & Apol- los, for your sakys f ye myght learne by vs. that no man counte of him selfe beyonde that whiche is aboue wyetē, that one swell not agāst another for eny mans cause. For who preferreth the? What hast thou, that thou hast not receaued? If thou haue receued it, why reioycest thou as though thou haddest not receaued it? Nowe ye are full, nowe ye are made ryche, ye raygne as kynges without vs, and I wolde to God ye dyd raygne, that we myght raygne with you.

We thynketh that God hath set forth vs whiche are Apostles, for the lowest of all, as it were men apoynted to deeth. For we are agāsynge stocke

Saynct Paul describeth .i. Corynthians. the lawe and lawyers

* Excomu-
 nicatio is to that the spete maye be saued in the
 destroye this daye of the Lorde Iesus.

Mely C Your reioysynge is not good, kno-
 wysedome & we ye not that a lytle leuen soweth
 the spete the whols compe of dowe. & Pourge
 may be found therfore the olde leuen, that ye maye
 in the doctri be new dow, as ye are swete byed. For
 as of Chyist Chyist our eiter labe is offered bpfor
 vs. Therfore let vs kepe holy daye, not
 with olde leuen, nether with the leuen
 of malitiousnes and wickednes, but w
 & swete byed of purenes & truthe.

D I wrote vnto you in a pistle that ye
 shuld not company with fornicatours.
 And I met not at al of & fornicatours
 of this worlde, ether of the coueteous,
 or of extorsioners, ether of the ydol-
 aters, for then must ye nedes haue gone

If any that out of the world. But now I write vn-
 professeth to you, that ye company not to gether,
 Chyist be yf eny that is called a brother, be a for-
 nicator, or coueteous, or a worshypper
 ther Chyist of ymages, ether a raplar, ether a dyon-
 man maye hard, or an extorsionar, with hym that
 beare hym is soch se & ye eate not. For what haue
 companye. I to, do to iudge them whiche are wy-
 thout? Do ye not iudge them that are
 with in? Them that are wythout, God
 shall iudge. Out awaye from amonge
 you that enyll person.

The rebuketh them for goynge to la-
 we together before the herthen, and re-
 proueth vnclennesse.

The. vi. Chapter.

To go to
 lawe.

D Owe dare one of you hangyng bu-
 synes with another go to lawe
 vnder the wyched, and not rather vn-
 der the sayntes? Do ye not knowe &
 the sayntes shall iudge the worlde?
 If the world shalbe iudged by you, are
 ye not good ynough to iudge small tri-
 fles, knowe ye not howe that we shall
 iudge the angels? Howe moche more
 may we iudge thynges that pertaine
 to the lyfe? If ye haue iudgementes of
 worldely matters, take them whiche
 are despyed in the congregacion, and
 make them iudges. This I say to your
 shame. Is ther utterly no wyse man a-
 monge you? What not one at all, that
 can iudge betwene brother and brother
 but one brother goeth to lawe with a-
 nother, and that vnder the vnbeleuers?
 Howe therfore there is utterly a
 faulte amonge you, because ye go to

lawe one with another. Why rather
 suffer ye not wrong? why rather suffre
 ye not your selues to be robbed? naye,
 ye your selues do wronge, and robbe,
 and that the herthen. Do ye not

remember howe that the vntygheous
 shall not inheret the kyngdome of God?
 Benot deceaued. For nether fornicat-
 ours, nether worshyppers of ymages such lyke ha-
 nether whoremongers, nether wea- ue no paris
 klings, nether abusers of the selues in Chyist.

In the makynge, nether theues, nether
 couetouse, nether dyonhardes, nether
 cursed speakers, nether kylles, shall in-
 heret & kyngdome of god. And soch ware C
 ye verely, but ye are washed, ye are Sanctified &
 sanctified, ye are iustified by the name & iustifying
 of the L O R D E, Iesus, and by the come by
 spete of our God. Chyist & bys
 spete.

All thynges are lawfull vnto me, but all thynges are not profitable.

I maye do all thynges, But I wyll be
 brought vnder nomas power Meates
 are ordeyned for the belly, & the belly
 for meates, but god shall destroye both
 it and them. Let not the body be ap-
 plyed vnto fornicacyon, but vnto the
 L O R D E, and the L O R D E vn-
 to the body. God hath raysed by the
 L O R D E, and shall rayse vs by by
 his power.

D Ether remember ye not, that Our bodies
 youre bodies are the * members of are the mem-
 Chyist? shal I nowe take the members by of chys-
 of Chyiste, and make them the members
 of an harlot? God forbyd. Do ye not
 vnderstande that he whiche coupleth
 him selfe with an harlot, is become one
 body? For two (sayth he) shalbe one
 fleshe. But he that is ioyned vnto the
 Lorde, is one spete.

Fle fornicacyon. All synnes that
 a man dothe, are without the body.
 But he that is a fornicator, synneth
 agaynst his awne body. Ether knowe
 ye not howe that youre bodies are the
 temple of the holy goste, whiche is in
 you, whom ye haue of God, and howe
 that ye are not youre awne? For ye are
 dearly bought. Therfore glorifye ye
 God in your bodies and in your spri-
 tes, for they are Goddes. R

Of mariage, virginite & wydd-
 wheade.

The. vii. Chapter.

AS concerning the thynges wher
 Ho ye wrote vnto me, it is good
 for a man, not to touche a woman.
 Neuerthelesse to a boyde fornicacyon,
 let

Sapnet Pauls counseleth. i. Corynthians. & not commaundeth. lxxxi.

let euery man haue his wyfe, and let euery woman haue her husbunde. Let the man gyue vnto the wyfe due beneuolence. Lykewyse also the wyfe vnto the man. The wyfe hath not power

ouer her awne body, but the husbunde.

Toburne And lykewyse the husbunde hath not after S. Am power ouer his awne body, but the brothe is whē wyfe. With draw not your selues one the wyl cō: from another, excepte it be with consenteth to & sent for a time, for to geue your selues lust of the to fastyng & prayer. And afterwarde fleshe. com: agayne to the same thyng, lest

* Now are Satan tempte youre for youre incon: they pure. tynence.

Not & chyl: This I saye of fauoure, and not dre are clea of commaundement. For I wolde that ne: pure C all men were as I my selfe am, but by nature, enery man hath his proper gyfte of for & were God, one after this manner, another agaynst the after that. I saye vnto the vnmayred Apol: hi men and wyddowes, it is good for the selfe, which yf they abyde euen as I do. But & yf pueth Ro. they can not abstayn, let the mary. For .v. & all are it is better to mary then to * burne.

Wnto the mayred cōmaunde not vnder origi: nall synne, I, but the L O R D E, that the wyfe & naturally separate not her selfe from the man. & child: of If she separate her selfe, let her remay gods w:ath ne vnmayred or be recōcyed vnto her as Ephes. husbunde agayne. And let not the hus: .ij. But his bande put away his wyfe from hym.

To the remnaunt speake I and here, & lyke not the Lorde. If any brother haue a as all this wyfe & beleueth not, yf she be content are cleane to dwell w hym let hym not put her a: vnto & clea: waye. And the woman which hath to ne. Tym. j. her husbunde an infydeall, yf he cōsent Euen so to to dwell with her, let her not put hym achylt man amaye. For the vnbeleuyng husbunde an vnchylt is sayntified by the wyfe and the vn: wyfe is clea betpuyng wyfe is sayntified by the ne, so that husbunde. Or els were youre chyldren he maye be vnclene, but * now are they pure. But cōuersant w & yf & babe leuyng departe, let him de: her, & not of parte. A brother or a syster is not in fende in so subreccpō to soche. God hath called by doige, & the in peace. For howe knowest thou o chyldren of woman, whether thou shalt saue that she are not man or no? Other howe knowest thou to be repu: o man whether thou shalt saue that red as vn: woman or no? but euen as God hath lawe ful or distributed to euery man.

As the L O R D E hath called vnclene. * Be not euery persen, so let hym walcke, and mennes serfō orden I in all congregacyon. If eny uaures. T o man be called beyng circumcised, let be & seruaū: hym adde nothyng thereto. If eny be

called vncircumcised, let hym not be tes of men circumcised. Circumcisyon is nothig, here, is, to vncircumcisyon is nothyng, but the & any thyng keepyng of the commaundementes of for & fauour of men by

Let euery man abyde in the same which they state wherin he was called. Arre thou fall fro & fa called a seruaunt: care not for it. Me: uour of god uerthelesse yf thou mayst be fre, vse it whyle they rather. For he that is called in the dispisyng L O R D E beyng a seruaunt is the Chylt do Lorde's freman. Lykewyse he that is lāg on men called beyng fre, is Chyltes seruaunt. moare. re: Ye are dearly bought, * be not mēnes garde mēn: seruautes. Brethren let euery man pceptes and wherin he is called, therin abyde with ordynaūces God: & thā fustitu

As concernyng virginis, I haue cōs of god, no commaundement of the L O R D E, ye thā god yet gyue I counsell, as one that hath hi selfe this obayned mercy of the L O R D E to forbyddeth be faythfull. I suppose that it is S. Pau ll good for the present * necessyte. For here, & not it is good for a mā so to be. Arre thou & we wulde boude vnto a wyfe: seke not to be low. deny to be ed art & lowled fro a wyfe: seke not a seruaū: to wyfe. But & yf & take a wyfe synnest our masters not. Lykewyse yf a virgyn mary, she to w home synneth not. Mennerthelesse soche mal we bebour haue trouble in they: fleshe, but I de, accordig fauer you. This saye I Brethren, the f to & cō: tyne is mozte. It remayneth that they men order which haue wyues, be as though they apoynted in had none, & they & wepe be as though comen wel: they wept not, & they & reioyce, be as thes To the though reioyled not & they & bye be as so we are though they possessed not, & they & vse straitly cō: this worlde, beas though they bled it maunded in not. For & fastyon of this worlde goth sundry plac: laway. I wold haue you about care. of & scrip:u

The senglē man careth for the tēto te obe: thynges of the L O R D E howe he dyēt w loue maye please the L O R D E. But he & diligēte & & hath mayred, careth for the thynges all this: ag of the worlde, howe he maye please greable to his wyfe. There is difference be: Godd: holy twene a virgyn and a wyfe. The sngle worde. * If woman careth for the thynges of the a mā haue & Lorde, that he maye be pure bothe in gyfte, chasty bodye, and also in spere, But she that te is good, is mayred, careth for the thynges of & moze quye the worlde, howe she maye please her tye to serue husbunde. This speake I for your p: o God. For & fyre, not to tangle you in a snare, but married ha: for that which is hom: and comly vn: ue ofte ma: to you, and that ye maye quyetly cleue the trouble, vnto the Lorde without seperacyon. but of the

If any man thynke that it is on: mynde of
F. ij. comly chast be

The vse of libertie.

combed in comly for his byrgyn, yf the paffe the other world tyme of maryage, and yf so nede re- ly busynes, quite, lette hym do what he lysteth, he what hel- synneth not, lette them be occupied in peth it? and maryage. Neuerthelesse he that purpo yf the mary- seth surely in his herte, hauynge nono ed be f more nede, but haue power ouer his owne quyet myn- wyl, and hath so decreed in his herte, ded therby that he wyl likepe his birgyn, doth wel what hur- So then he that ioyneth his birgyn in teth it? Ne- maryage, doth well. But he that ioyn- ther of it self neth nor his birgyn in maryage, doth is better the better. The wife is bounde to the lawe the other, or as long as her husbunde lyueth. If pyeferth god her husbunde slepe, she is at lybertie to more then f mary with whome she wyl, only in the other. Ney- Lorde. But she is happyr yf she so a- ther is out- byde, in my iudgement. And I thynke warde circu- berely that I haue the spere of God. elcyon, or A The rebuketh them that vse theyr ly- outwarde- bertye to the sclander of other, and ba pryme sheweth howe men ought to behaue worth a pyn them towarde suche as be weake.

of them sel- ues, saue f they put A by in remem- bpaunce to kepe the co- menaunt made betwene vs, and God. A ryle loue is better the- moch know- ledge.

The. viii. Chapitre.

TO speake of thynges dedycate, bnto Ydols, we are sure that we all haue knowledge. Knowledge ma- keth a man well, but loue edifyeth. If any man thynke that he knoweth any thyng, he knoweth nothyng yet, as ought to knowe. But yf any man loue God, the same is knowne of hym.

To speake of meate dedycate bnto Ydols, we are sure that there is none other God but one. And though there be that are called Goddes, whether in heauen other in earth (as there be Goddes many and lordes many) yet bnto vs is there but one God, whiche is the father, of whome are all thynges and we in hym, and one Lorde Iesus Christ by whome are all thynges, and we by hym. But every man hath not knowledge. For some supposeth that there is an ydoll bntyl this houre, and eate as a thyng offered bnto f ydoll and so theyr consciences beyng yet weake, are despyled. Meate maketh vs not acceptable bnto God. Neyther yf we eate, are we the better. Neyther yf we eate not, are we the worse.

But take hede that your lybertie cause not the weake to faule. For yf dedes we some man see the whiche haste know- must haue a ledge, syt at meate in the ydols temple respect to shall not the conscience of hym which oure neygh- is weake, be boldened to eate those hours welth thynges which are offered to the ydoll

Lorinth. The pather is worthy of lyuig.

And so thowoe thy knowledge shall the weake brother persylue for whome Christ dyed. When ye syn so agaynst the byrthen, and wounde theyr weake consciences, ye synne agaynst Christ. Charyte Wherfore yf meate hurte my brother, what it do I wyl eate no flesme whyll the worlde eth. standeth, because I wyl not hurte my brother.

A Loue forbeareth the thyng that she maye do by the lawe. He thoweth the to runne on iothe in the course that they haue begonne.

The. ix. Chapter.

AM I not an Appostle? am I not A fre? haue I not sene Iesus Christ Paul pre- oure Lorde? Are ye not my worke in ueth hym the Lorde? If I be not an Appostle bnto selfe an Apo to other, yet am I bnto you. For the sle equal to scale of myne Appostlesyppe are ye in the best in f the Lord. Myne answer to them that the spiryte aske me, is this. Haue we not power beareth re- to eate and to drynke? Eyther haue corde to his we not power to leade aboute a syster preaching, to myte, as well as other Appostles, & in that as as the byrthen of the Lorde, and Ce- many were phas? Eyther only I, and Barnabas by bym con- haue not power this to do? Who go- uerred as by cth a warre fare any tyme at his owne the other As colt? Who planteth a byne yarde, and postelles. eateth not of the frute? Who fedeth a flocke, and eateth not of the mylke?

Saye I these thynges after the maner of men? Or sayth not the lawe the same also? For it is wyrtten in the lawe of Moyses, Thou shalt not mollell the mouth of the ore that treadeth out the coine. Woth God take thought for oxen? Eyther, sayth he it not all to ge- ther for our sakes? For oure sakes no doubte this is wyrtten, that he whiche eareth, shulde eare in hope, and that he whiche thoweth in hope, shulde be par- taker of this hope. If we sowe bnto B you spirytual thynges, is it a greate The precher thyng yf we reape your carnall thyn- hath ryght ges, If other be partakers of this po- to chalc a mer ouer you, Wherfore are not we lyuinge for his laboure.

Neuerthelesse we haue not bled this power, but suffer all thynges lest we shulde hinder the Gospell of Christ Do ye not vnderstande howe that they whiche winypter in the Temple, haue theyr syndynge of the temple? And they whiche maye at the aulter, are partakers with the aulter. Euen also dyd the LORD of dayne, that they whiche

Who is it to the p preache not. Corynth. The soper of p Lorde. lxxxiij.

whiche preche the Gospell, shulde lyue of the Gospell. But I haue bled none of these thynges.

C Neether wrote I these thynges that it shulde be so done vnto me. For it were better for me to dye, then that any man shulde take this reioysynge from me. In that I preache the Gospell, I haue nothyng to reioyse of. For necessitye is put vnto me. Wo is it vnto me yf I preach not the Gospell. If I do it with a good wyll, I haue a rewarde. But yf I do it agaynste my wyll, an offyce is commytted vnto me. What is my rewarde then? Werely that when I preache the Gospell, I

hethat wor make the Gospell of Christ free, that heth of loue I myluse not myne auctorytye in the to his neigh Gospell.

houre hath his rewarde

For though I be free from all men, yet haue I made my self seruaunt vnto all men, & I myght wyn the moo. Vnto the Jewes I became as a Jewe, to wyne the Jewes. To them that were vnder the lawe, was I made as though I had bene vnder the lawe, to wyne theym that were vnder the lawe. To theym that were withoute lawe, became I, as though I had bene without lawe (when I was not withoute lawe as pertaynyge to God, but vnder & lawe as concerninge Christ) to wyne them that were withoute lawe. To the weake became I as weake, to wyne the weake. In all thyng I fashioned my selfe to all men to saue at the leaste waye some. And this I do for the Gospels sake, that I myght haue my parte therof.

¶ Perceyue ye not howe that they which runne in a course, runne all, yet but one receaueth the rewarde. So runne that ye maye obayne. Euerye man that proueth masteryes, abstayneth from all thynges. And they do it to obayne a corruptyble croune, but we to obayn an incorruptyble croune I therfore so runne, not as at an vncertaine thyng. So fyght I not as one that beaterh the ayre, but I tame my bodye, and bynge it in to subieccion, leaste after that I haue preached to other, I my selfe shulde be a caske a waye.

¶ Ho feareth theym with the en. samples of the olde Testamento, and exhorteth them to a godly conuerfacion.

The. x. Chapitre.

B R E T H R E N, I wolde not A that ye shulde not be ignoraunte As it wente of this, howe that oure fathers were in the olde all vnder a cloude, and all passed thro: Testament rowe the see, and were all baptyfied in so shall it do der Moyses, in the cloude, and in the in the newe see. and byd all eate of one spirytuall Exody. xiii. meate, and byd all dryncke of one ma: d. Exodixiii. ner of spirytuall dryncke. And they e. dranche of that Spirytuall rocke that Exo. xvi. c. folowed them, which rocke was Christ Exo. xvi. b. ¶ But in many of them had GOD Nu. xxb. b. no delyste. For they were ouerthyowen Nu. xliii. e. in the wyldernes.

These are ensamples to vs, & that we shulde not lust after euill thynges, as they lusted. Neether be ye worshyppers of ymages, as were some of them, accordynge as it is wyrtten, * The people satte doune to eate and Exo. xxxii. b. dryncke, and rose by agayne to playe. Neether let vs comynr fornicacyon, Nu. xxb. a. * as some of them commytted fornicacyon, and were destroyed in one daye thre and twenty thousande. Neether lett vs tempte Christ, as some of them tempted, and were destroyed of serpentes. Neether murmure ye as some of them murmured, and were destroyed of the dystroyer.

All these thynges happened vnto them for ensamples, & were wyrtten C to put vs in remembraunce, whom the endes of the worlde are come vpon. Wherefore lette hym that thynketh he stondeh, take hede leaste he falle. Theare hath none other temptacyon taken you, but suche as foloweth the nature of man. But God is faythfull whiche shall not suffre you to be tempted aboue youre strenght, but shall in the myddes of the temptacyon make a waye to escape oute. ¶ Wherefore my dere beloued fle from worshyppynge of ydolles.

I speake as vnto theym whiche haue discrecyon, iudge ye what I saye Cup. Is not the cuppe of blessing whiche Bzeade. we blesse, partakynge of the bloude of Christ? is not the bzeade whiche we bzeake, partetakynge of the bodye of Christ? because that we (though we be many) yete are one bzeade, and one body in as muche as we all are parttakers of one bzeade. Beholde Israel whiche walketh carnally. Are not they whiche eate of the sacrifice, partetakers of the aultre.

F. iiii. What

what faie I then? that the ymage is any thyng? or that it which is offered to ymages is any thyng? Nay but I faie, that thefe thynges whiche the Gentyls offer, they offer to deuils and not to God.

Eccle. x. vi. And I wolde not þe ſhulde haue fellyſſhepe with the deuyls. Ye cannot dryncke of the cup of the Lorde, and of the cup of the deuyls, Ye cannot be partakers of the Lordes table, and of the table of deuilles. Eyrer ſhall we prouoke the Lorde? Or are we ſtronger then he? All thynges are lawfull vnto me, but all thynges are not expedient. All thynges are lawfull to me,

We haue But all thynges edefye not. Lette no professed e- man ſeke his owne prophete, but let e- uery man to uerpe man ſeke an others wel the.

ſeke an o- What ſo euer is ſolde in the mar-
thers kette, that eate and aſke no queſtyons
ſwalthes, for conſcience ſake. For the earth is

the Lordes, and all that therein is, If any of them which beleue not, byd you to a feeste, and yf ye be dyſpoſed to go what ſo euer is ſet befoze you, eate, aſ- kyng no queſtyon for conſcience ſake

But and yf any man ſaye vnto you, this is a dedycate vnto ydols, eate not of it for his ſake that ſhewed it, and for hurtynge of conſcience. The earth is the Lordes, and all that therein is.

*** We ſhulde** Conſcience I ſaye not thynge, but the
be ſo full of conſcience of that other. * For why
loue and ſo ſhulde my lybertie be iudged of an o-
circumſpect ther mannes conſcience. For yf I take
& we ſhulde my parte with thankes, why am I e-
geue none uell ſpoken of for that thyng, wher-
occaſyon vn foze I gyue thankes.

to the igno * Whether therfoze ye eate, or
raunt ſo, to dryncke, or what ſo euer ye do, do all
ſpeake euell to the prayſe of God. I Se that ye
on vs for geue none occaſyon of euell, neyther
our lybertie to the Jewes, nor yet to the Gentyls,
and ſo, do neyther to the congregacyon of God,
ynge that euen as I pleaſe all men in all thyngs
whiche we not ſekynge myne owne profet, but the
may lawfull profet of many, that they myght be ſa-
ly do befoze ued. Followe me as I do Chyiſt.

God. The rebuketh them for the abuſe and
*** Loue ſe-** myſorder that they had about the Sa-
kereth her cramente of the bodye and bloude of
neighbour Chyiſt, and byngeth them agayne to
pryſte. the fyrſte Inſtitucyon.

The. xi. Chapter.

I C O Mende you brethren that
ye remember me in all thynges, &
kepe the ordynaunces euen as I deli-
uered them to you. I wolde ye knewe þ

Chyiſt is the heed of euery man. And
the man is the womans heed. And god
is Chyiſtes heed. Euery man prayeng
or prophelyenge hauing any thyng on
his heed, ſhameth his heed. Euery wo-
man that prayeth or prophelyeth bare
hedded, dyſhoneſteth her heed. For it is
euen all one, and the very ſame thing,
euen aſthough ſhe were ſhauen. If the
woman be not couered, let her alſo be
ſhauen. If it be ſhame for a womā to be
ſhauen or ſhauen, let her couer her hed.
A man ought not to couer his heed for
as muche as he is the ymage and glo-
ry of God. The woman is the glory of
the man. For the man is not of þ wo-
man, but the woman of the man. Ney-
ther was the man created for the wo-
mans ſake, but the woman for þ mans
ſake. For this cauſe ought the woman
to haue * power on her heed, for the
angels ſake. Neuertheleſſe neyther is
the man without the woman, neyther
the woman without the man in þ Lord
For as the woman is of the man, euen
ſo is the man by the woman, but all is
of God.

Judge in youre ſelues whether it
be comly that a woman pray vnto god
bare hedded. Or elles doih not nature
teache you, that it is a ſhame for a mā
yf he haue longe heare. and a prayſe to
a woman, yf ſhe haue longe heare? For
her heare is geuen her to couer her
all. If there be any man amonge you
that luſteth to ſtryue, let hym knowe
that we haue no ſuche cuſtome, neyther
the congregacyon of god.

This I warne you of, and com-
mende not that ye come to gether, not
after a better maner, but after a worſe

* Fyſt of all when ye come to ge-
ther in the congregacyon, I heare that
there is dyſcentyon amonge you, and I
partly beleue it. For there muſt be ſe-
res amonge you, that they whiche are
perfecte amonge you, myght be know-
en. When ye com to gether, a man can
not eate the Lordes ſuper. For euerye
man begynneth afoze to eate his owne
ſouper. And one is hongry, & an other
is dronken. Haue ye not houſes to eat
and to dryncke in? Or els deſpiſe ye the
congregacyon of God, and ſhame them
that haue not? What ſhall I ſaye vnto
you? ſhall I prayſe you? In this prayſe
I you not.

* That whiche I deliuered to you,
I receaued of the Lorde, for the Lord
Jeſus

*** Power is** as muche to
as ſaye, as a
fygne that
the woman
is in ſubter-
cyon & hath
an heade o-
uer hir.

The Lordes
ſupper.

Math. xxvi.
Marc. xiii.
Jeſus

The dyuersities of gyftes. i. Corynth.

of the holyghost. lxxxi.

Lut. x. ii.

Jesus the same night in which he was betrayed, toke breade and thanked and brake, and sayde. Take ye and eate ye this is my bodye whiche is broken for you. * This do ye in the remembraunce

The institucion of me. After the same maner he toke the cup, when supper was done, sayenge, Sacrament This do as ofte as ye dyncke it, in remembrance of me. For as often as ye shall eate this breade, & dyncke this cup, ye shall shewe the Lordes death, tyll he com. Wherefore who so euer shall eat of this breade, or dyncke of the cup, unworthely, shall be guiltye of the body & bloude of the Lord. Let a man therefore examyne hym selfe, and so let hym eate of the breade & dyncke of the cup. For he that eateth or dynceth unworthely, eateth and dynceth his owne damnacion, because he maketh no difference of the Lordes body. A For this cause many are weake & sycke amonge you, and many slepe. If we haue truly iudged our selues, we shulde not haue bene iudged. But when we are iudged of the Lord, we are chastened, because we shulde not be damned in the worlde. Wherefore my brethren when ye com together to eate, tary one an other. If any man hunger, let hym eate at home, that ye come not together vnto condempnacion. Other thinges wyll I set in order when I come.

The diuersitye of the gyftes of the holy ghost, geuen to the confort and edifyinge of one an other, as the members of a mannes body serue one an other.

The. xii. Chapter

In spirytual thynges brethren I wolde not haue you ignorant. Ye know that ye were gentyls, & went your wayes to diuine ydols, euen as ye were ledde. Wherefore I declare vnto you that no man speaking in the spirite of God, defyeth Jesus. Also no man can saye that Jesus is the Lord, but in the holy ghost. There are dyuersities of gyfts, berely, yet but one spirite. And there are dyfferences of administracions, & yet but one Lord. And there are diuers manners of operacions, and yet but one God whiche worketh all thynges by & wrought in all creaturs. The

Only the spirite teacheth that Christ is the Lord.

One spirite. One Lord. One God.

* The gyfts of the spirite are geuen to eue of the spiritey man, to profyte the congregacion. as geuen by To one is geuen thowome the spiryte, to do seruicethe bitteraunce of wysdome, to an other is geuen the bitteraunce knowledgeby the same spirite. To an other is geuen

faith by the same spirite. To an other the gyfts of heling by the same spirite. To an other power to do miracles. To an other prophesy. To an other iudgement of spites. To an other diuers tonges. To an other the interpretation of tonges. And these all worketh euen the selfe same spirite, deuydng to euery man severall gyfts, euen as he wyl. A

Roma. xii. a. Ephe. iii. b.

For as the body is one, and hath many members, & all the members of one body though they be many, yet are but one body, euen so is Christ. For in one spirite are we all baptysed to make one bodye, whether we be Jewes, or gentyls, whether we be bonde or free, and haue all droncke of one spirite. For the body is not one member, but many. If the foote saye, I am not the hande, therefore I am not of the bodye, is he therefore not of the body? And yf the eare saye I am not the eye, therefore I am not of the bodye, is he therefore not of the body? If all the body were an eye, where were then the eare? If all were herping where were the smellynge? But now hath God disposed the members euery one of them in the bodye, at his owne pleasure, If they were all one member, where were the body? Nowe are there many members, yet but one body. And the eye cannot saye vnto the hande, I haue no nede of the, nor the hed also to the fete, I haue no nede of you. Ye rather a greate deale those members of the body whiche seme to be most feble, are moste necessary. And vpon those members of the bodye whiche we thynke lest honest, put we moste honestye on. And our vngodly partyes haue moste beauty on. For our honest members nede it not. But God hath so disposed the body, and hath geuen most honoure to the parte whiche lacked, lest ther shuld be any scyfe in the bodye, but that the members shulde indyferently care one for an other. And yf one member suffer all suffre with hym, yf one member be had in honour, all members be glad also.

Ye are the bodye of Christe, and members one of an other. And God hath also ordeyned in the congregacion, fyrst the Apostles, secondarily the Prophetes, thirdly teachers, then they that do myracles, after that the gyfts of healynge, helpers, gouerners, diuersitye of tounges.

Are all Apostles? Are all Prophetes? Are all teachers? Are all doers of myracles?

The degrees of charitie.

Corinth. The vulgar tong is preferred

miracles? haue all the gyftes of hea-
lyng? Do all speake with tonges? Do
all interprete? Couet after the best gyft?
And yet shewe I vnto you a moare ex-
cellent waye.

C The nature and condicions of
loue.

C The. xiiij. Chapter. **A**

A **T** H O W S H I I spake with the
tonges of men and angels, and
yet had no loue, I were euen asOUN-
dyng bras, or as a tynklyng cymball.
And though I coulde prophesye, & vn-
derstande all secretes, and all know-
ledge, ye, If I had * all sayth, so that
I coulde moue mountayns oute of their
places, and yet had no loue, I were no-
thyng. And though I bestowed all
my goodes to fede the poore & though
I gaue my body euen that I burned
and yet had no loue, it profeteth me
nothyng.

* All sayth
is as moche
to saye as
so stronge
sayth.

B Loue suffreth longe and is con-
tous. Loue enuyeth not. Loue doth not
frowardly, swelleth not, dealeth not
dishonestly seketh not her awne, is not
prouoke to anger, thinketh not euill,
reioyseth not in iniquite, but reioyseth
in the truerh, suffreth all thynges, be-
leueth all thinges, hopeth all thyngs,
endureth in all thynges. **C** though that
prophesyng saye, other tonges shall
cease, or knowledge vanyshe awaye,
yet loue falleth neuer awaye.

For our knowledge is vnperfect.
And oure prophesyng is vnperfect
But when that whiche is perfect, is
come, then that whiche is vnperfect,
shalbe done awaye. When I was a
chylde, I speake as a chylde, I vnder-
stande as a chylde I ymagyned as a
chylde. But allone as I was a man, I
I put awaye chyldehnes. Nowe we se
in a glasse, euen in a darcke speakyng,
but then shall we se face to face. Nowe
I knowe vnperfectly, but then shall I

* The che-
fe of these
is loue. Not
thyng, but
the chefe of
these is loue.
A

C Dauid sheweth that the gyfte
iustification of pperce, interpretynge or preachyng
concernyng excelleth the gyfte of tonges, and how
the applyng they both ought to be bled.

of al thyngs **C** The. xiiij. Chapter.

A **T** H O U R for loue & couet spretuall
of the con-
gregacyon. **A** gyftes: and most chefly for to f-
gregacyon. phesye. For he that speaketh with ton-
No thyng ges, speaketh not vnto men, but vnto
lettyth some God. For no man heareth him. Howe

beit in the spiete he speaketh myste: one peculy-
ries. But he that * prophesieth, spea- at thige by
keth vnto men, to edifyng, to exhorterly refer
tation and to comforte. He that spea red to be
ket with tonges, profiteth him selfe: nowe inferi
he that prophesieth, edifieth the con- oug now su-
gation. I wolde that ye all spake with pertour to
tonges: but rather that ye prophesied. another Lo
For greater is he that prophesiyeth, ue cōcernig
then he that speaketh with tonges, ex- purdyng
cept he expounde it also: that the con- B for f ne-
gregacion maye haue edifyng. Nowe necessarye of
brythen, yf I come vnto you speakyn thy neyg-
ge with tonges, what mal I profyt you, hours is the
excepte I speake to you, orher by reue se & aboue
lacion or knowledge, or prophesyng, sayth, But
or doctrine.

Moreouer whē thyngs without lyfe, the obtray-
geuelfounde, whether it be a pype or an nyng of in-
harpe, except they make a distinction in distinction &
the soundes, how shall it be knownen w- saluacion
hat is pyppd or harped? And also yf f doth sayth
trompe geue an vncertayne voyce, w- excede loue
ho shall prepare hym selfe to fyghte? Nowe S.
Euen so lyke wyse whē ye spake with Dauid doth
tonges, excepte ye speake wordes that not heare
haue signification, how shall it be vn- C dispute
derstande what is spoken? For ye shall what sayth
but speake in the ayer. doth in it.

Many kyndes of voyces are in the nacio, but
world, and none of them are with out what loue
signification. If I knowe not what doth to the
the voyce meaneth, I shall be vnto him f be ready
that speaker, an alien, and he that spe in the cōgre-
aketh shall be an alien vnto me. Euen- gacio Thre
so ye (for as moche as ye couet spie- is loue che-
tuall gyftes) seke that ye maye haue se, for it sea-
plentye vnto the edifyng of the con- keth narrow-
gregacion. ly to se the

Wherfore let him that speaketh in holpen. To
tonges praye that he maye interpret this entē
also. If I praye with tonges myste onely doth
te prayeth, but my mynde is without sūnit. Dauid
frute. What is it then? I wyll praye gyue loue
with the * spiete and wyll praye with f these pla-
che mynde also. I wyll synge with the ce here.
spiete, and wyll synge with the myn- Erasmus i
de also. his annota-

For els when thou blestest with the D cyō xps
spiete, how shall he that occupieth the this place
roune of the vnlearned, saye Amen at doth lyken
f geuing of thanks, sayng he vnder: se expounde
standeth not what thou sayest. Thou be it.
rely geueth thanks well, but the other * Prophe-
is not edified. I thāke my God, I spe- syng is hers
ake with tōges moare then ye all. Yet taken for
had I leuer in the cōgregacyon, to spe expōndige-
ake syue wordes with my mynde to f * To spea-
informacion of other rather then ten he in tōges
thousand



